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सत्यान्नास्तिपरोधर्मः

THE

Chha'ndogya

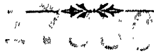
UPANISHAD

AND

SRI SANKARA'S COMMENTARY

TRANSLATED BY

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TO

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The Chha'ndogya

FIRST PART.

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OM TAT SAT.

—o—

Adoration to Brahma! The Chhândogya Upanishad, consisting of eight chapters begins with the words "*The syllable Om*" &c., and with a view to briefly explain its scope to people desiring to learn it, we begin this short treatise, giving an easy explanation of it. The connection is this: The complete course of Action (sacrifices) has been comprehended, together with a full comprehension of the deities *Prâna* and the rest,—such Action being the means to the attainment of Brahma, by the road known as the "Light" &c.; as also the Action by itself, which (without a knowledge of the Deities) is a means to Brahma, by the road known as the "Smoke" &c. While for those, that follow the bent of their natural inclinations and are fallen out of both these roads, has been ordained a troublesome fall downwards. But in none of these two roads, is their an absolute

accomplishment of the end of man; and hence that which is independent of Action, the knowledge of the secondless Self, ought to be explained, setting aside the three courses of metempsychosis (above explained). And with a view to this is the Upanishad laid down. Apart from the knowledge of the secondless Self, there is no absolute attainment of the desired end: as will be laid down—"Those that know otherwise than thus, and worship others, fall in perishable worlds; while one who takes the contrary course becomes the king of heaven." In the same manner one who believes in the false doctrine of duality becomes bound. And just as the thief becomes burnt and bound when he catches hold of the hot axe (in the course of his ordeal); so does such a person acquire the troubles of metempsychosis. Having said this, it is again said that one who believes in the true doctrine of non-duality is neither burnt nor bound, just like one who is not a thief, and for such a one there is a cessation of metempsychic troubles, Liberation. Therefore the doctrine of the secondless Self is not compatible with Action. Because, inasmuch as it serves to destroy all distinction of action, agent and result,—the knowledge, brought about by such passages as "Ever existent, one and secondless, the self is all this," cannot possibly be suppressed by any notions. If it be urged that "there is the

notion derived from the injunction of Actions (which would suppress the aforesaid knowledge)"—(we reply) no: because Actions are enjoined for those that have distinct ideas of the Self having the character of the *doer* and the enjoyer, and who are tainted by the discrepancies of affection and aversion for the results of actions resulting from the aforesaid ideas. If it be urged that "inasmuch as Actions are enjoined for one who has fully comprehended the meaning of the complete Veda, Actions belong even to one endowed with the knowledge of non-duality",—(we reply) no: the passage "The self, the existing, the one and secondless is all this" serves to entirely suppress the natural ideas of the doer and the enjoyer &c., which belong to persons entitled to Action. Therefore it must be admitted that Actions are enjoined for one who is tainted with ignorance &c; and not for one who has a knowledge of non-duality. It is for this reason that it will be declared later on: "All these acquire pure (happy) worlds; while one resting in Brahma attains immortality." And in connection with this doctrine of non-duality, are laid down the various meditations that serve to accomplish certain desirable ends;—these meditations, having their ends approximate to Liberation, appertaining as they do to Brahma slightly modified from the Secondless, such as those consisting of the Mind and of the

Prânas &c. And, inasmuch as these meditations have their end in the prosperity of Actions, they are connected with factors of Action. But still there is a similarity between these meditations (and the knowledge of the one Self). On account of the identity of the doctrine of these, and of the similarity consisting in the fact of both of these belonging to the function of the mind, that is to say, just as the knowledge of non-duality is a function of the mind, so are also these meditations functions of the mind; and as such there is a similarity. "What then, is the difference between the meditations and the knowledge of non-duality?" We explain: The knowledge of non-duality is that which removes the idea of the difference among the doer, the deed and the result &c. which idea is naturally imposed upon the really unmodifying Self; just as the ascertainment of the form of the rope, brought about by the action of light, which serves to remove the false idea of the serpent imposed upon the rope. Whereas meditation as laid down in the scriptures is based upon a certain substratum and consists of the bringing about of a uniform function of the mind with regard to that substratum, uninterrupted by any idea foreign to it. Such is the difference between the two. These meditations, serving to purify one's character and thereby illumining the real nature of things, are helps to the knowledge of non-duality.

And inasmuch as they are based upon a substratum they are more easily accomplished; and as such they are treated of first. And inasmuch as it is the performance of Actions to which people are accustomed, and by abandoning Action it becomes extremely difficult to give up the mind to meditation,—it is the meditation, referring to a part of Actions which is treated of first.

—o—

ADHYA'YA I.

—o—

KHANDA I.

—o—

ओमित्येतदक्षरमुद्गीथमुपासीत । ओमिति ह्युद्गायति तस्योपव्याख्यानम् ॥ १ ॥

One ought to meditate upon the syllable *Om*, the *udgītha;* because people sing, beginning with *Om*. Of this (now follows) the explanation. (1).

Com.—"*One ought to meditate upon the syllable 'Om'.*" The syllable *Om* is the most approximate name of the Supreme Self. And when this name is used, He becomes pleased, just as a man is pleased when addressed by a name dear to him. But here, inasmuch as the syllable is used with the particle '*iti*' it is recognised, apart from its denotation of the Supreme Self, as the

mere verbal form of it (which is to be meditated upon). And as such, like idols &c, it comes to be an image of the Supreme Self. Thus then, being the name and the image of the Supreme Self, it becomes the means of the meditation thereof; and as such, becomes something great, comprehended in all the Vedântas. The greatness of this syllable is further proved by the fact of its being frequently used in the beginning and end of *japa*, sacrifice, and study of the Veda. Therefore one ought to meditate upon this syllable, consisting of letters, and being called "*udgîtha*," on account of its being a part of the "*udgîtha*" hymn. That is to say, one ought to bring about a firm concentrated contemplation of *Om*, which is a part and parcel of sacrifices, and is an image of the Supreme Self. The *Sruti* itself mentions the reason of *Om* being called the "*udgîtha*." "*Because people sing, beginning with Om*": That is to say, inasmuch as people begin with *Om*, and then sing (hymns), the syllable *Om* is the "*udgîtha*". "*Its explanation*": *i.e.*, the explanation or the meditation of the same syllable,—that is to say, an explanation as to its qualities and results &c. "Now begins" is to be added; that is, the full sentence is "now begins its explanation".

एषां भूतानां पृथिवी रसः पृथिव्या आपो रसः । अपामोषध-

यो रस ओषधीनां पुरुषो रसः पुरुषस्य वाग्रसो वाच ऋग्रस ऋचः साम रसः साम्न उद्गीथो रसः ॥ २ ॥

The essence of all these beings is the earth; the essence of the earth is water; the essence of water, plants; the essence of plants, man; the essence of man, speech; the essence of speech, *Rik*; the essence of *Rik*, *Sâma*; the essence of *Sâma* is the *udgîtha*. (2).

Com.—" Of all these beings," moveable and immoveable, the earth is the " essence "—*i.e.*, refuge or support. Of the earth, water is the essence. Inasmuch as it is in water that the earth is woven like warp and woof, it is the essence of the earth. Of water, the plants are the essence—since plants are modifications of water. Of these (plants) man is the essence,—inasmuch as man grows out of food (supplied by the plants). Of man too, speech is the essence,—since of all parts of the man, speech is the highest (faculty)! Hence speech is called the 'essence of man.' Of speech again, *Rik* is the essence, being a grade higher than it. Of *Rik*, *Sâma* is the essence, still higher than the former. And of *Sâman*, the *udgîtha*—the syllable *Om*—is the essence, highest of all; and it is this that is the subject treated here.

स एष रसाना ँ रसतमः परमः परार्ध्योऽष्टमो यदुद्गीथः ॥३॥

That *udgîtha* is the best essence of the essences, the supreme, deserving of the highest place, the eighth. (3).

Com.—This syllable *Om*, called the "*udgîtha*," is the best essence of all the essences, *beings* &c. "The Supreme"—because it represents the Supreme Self. "*Ardha*" is 'place' and "*para*" is 'highest' and "*parârdhya*" is 'that which deserves the highest place' on account of its being the object of meditation, like the Supreme Self. "The eighth"—in the order of the aforesaid essences, earth and the rest.

कतमा कतमर्क्कतमत्कतमत्साम कतमः कतम उद्गीथ इति विमृष्टं भवति ॥ ४ ॥

What is the *Rik*? What is the *Sâma*? What is the *udgîtha*? This is what is (now) considered. (4).

Com.—It has been said that "of speech, Rik is the essence." Now "what is this *Rik*, what this *Sâma*, and what this *udgîtha*?". The repetition of "*Katama*" is meant to signify the great regard (in which the secret of these is held). *Objection:* according to Pânini 'the affix *datamach* is used only when there is a question with regard to many genera. But in the present case there is no multiplicity of the genus *Rik*; and as such, wherefore the use of the affix *datamach*? *Reply:* This objection does not apply to the present case; the compound "*jâtipariprasna*" (in the *sûtra*) means 'the

question with regard to the genus of many individuals'; and in the case in question, we have multiplicity of the individual *Riks* as composing the genus *Rik*. The compound does not mean 'the question of many genera.' *Objection:* But the example cited—'what is *katha*' becomes possible only when the compound is interpreted as 'the question of many genera'; whereas if it be interpreted as 'the question of the genus with regard to many individuals,' the example cited could never be applicable. *Reply:* But this objection too does not hold; inasmuch as in the case of the '*katha*' too, our interpretation applies equally well; since there too, the question is with regard to the multiplicity of individuals included in the genus '*katha*'. If the word meant the 'question of genera', then you would have to lay down another rule in order to explain such cases as "what is *Rik* &c?". "This is considered"—*i.e.*, an enquiry is made into this.

वागेवर्क्प्राणः सामोमित्येतदक्षरमुद्गीथः ।

तद्वा एतन्मिथुनं यद्वाक्च प्राणश्चर्क्च साम च ॥ ५ ॥

Speech is *Rik*; breath is *Sâma*; the syllable *Om* is the *udgîtha*; now Speech and Breath, or *Rik* and *Sâma* constitute a couple. (5).

Com.—The consideration being done, the reply (to the questions) becomes appropriate; and this is that—

"*Speech is Rik &c.*" Even though speech and *Rik* are identical, yet the *udgìtha* does not cease to be the eighth (of the essences above enumerated); because the two sentences, the one enumerating the essences and the present one, are altogether different and do not affect one another) inasmuch as the (present) passage "The letter *Om* is the *udgîtha*" &c., means to lay down the results attainable by the knowledge of the *udgîtha*; while the other passage lays down the simple fact of the *udgîtha* being the highest essence. Since Speech and Breath are the sources of *Rik* and *Sâma*, therefore Speech is said to be *Rik* and Breath, *Sâma*. By mentioning "Speech" and "Breath" as the sources of *Rik* and *Sâma* respectively, all *Riks* and all *Sâmas* become included; and by the inclusion of *Rik* and *Sâma*, all actions performable by means of *Rik and Sâma*, become included; and the inclusion of these covers also all desirable ends. (And thus *Om* covers all desirable ends). While the sentence "The syllable *Om* is the *udgîtha*" serves to set aside any doubts as to devotion (for any particular deity—*e.g.*, Vishnu as signified by 'A'; Siva by 'U'; and Brahma by 'M'; that is to say, as in the case of *Rik* &c., the generic names have been explained as denoting all individuals forming those classes; so people might think that *Om* too is meant to signify the individual Gods denoted by it, for whom the *Sruti*

enjoins devotion. In order to do away with this idea, the word "*syllable*" is added, showing thereby that it is "*Om*" in its purely verbal aspect that forms the subject of the discourse. The words "*tadva*" refers to "*mithunam*" (couple). In order to explain what the couple is, it is added "Speech and Breath" which are the sources of all *Riks* and *Sâmas*. "*Rik* and *Sâma*" (in the text) means the sources of *Rik* and *Sama*, as expressed by the words "*Rik* and "*Sâma*" and it does not signify that *Rik* and *Sâma* constitute an independent couple by themselves. Otherwise, "Speech and Breath" would be one couple, and "*Rik* and *Sâma*" would be another; and there would be two couples; consequently, the singular number in "couple" would not be correct. Therefore, the "couple" here meant is that of "Speech and Breath" as the sources of *Rik* and *Sâma* (respectively).

तदेतन्मिथुनमोमित्येतस्मिन्नक्षरे स\ृज्यते यदा वै मिथुनौ समागच्छत आपयतो वै तावन्योन्यस्य कामम् ॥ ६ ॥

And this couple is joined together in the syllable *Om*. Whenever a pair come together they fulfill each other's desire. (6).

Com.—This aforesaid couple becomes joined together in the syllable "*Om*,"—that is to say, the couple, endowed with the attainment of all desirable ends

exists conjointly in the syllable '*Om*' and thus the syllable '*Om*' comes to be known as being endowed with the attainment of all desirable ends. It is a recognised fact that the syllable '*Om*' consists of Speech and is accomplished by means of Breath; and that it is coupled together, and lastly that the character of fulfilling desirable ends belongs to a pair. In support of this, an example is cited just as in the ordinary world, whenever a pair in the shape of husband and wife, come together in accordance with the custom in vogue, then they fulfill each other's desirable ends; in the same manner, it is established that the syllable '*Om*' becomes endowed with the attainment of all ends, by means of the couple centered in itself. This is the sense (of the passage.)

आपयिता ह वै कामानां भवति य एतदेवं विद्वानक्षरमुद्गीथमुपास्ते ॥ ७ ॥

He becomes a fulfiller of all desirable ends, who, knowing thus, meditates upon this syllable as the *udgîtha*. (7).

Com.—In order to show that the singer who meditates upon it (*Om*) becomes endowed with the properties thereof, it is said "He becomes the fulfiller of the desirable ends of the master of sacrifice, who meditates upon this syllable, endowed with the attainment of all

desirable ends, as the *udgîtha*. To such a one does the aforesaid result accrue. This is in accordance with the *Sruti* "As one meditates upon, so does he become."

तद्वा एतदनुज्ञाक्षरं यद्धि किंचानुजानात्योमित्येव तदाहैषो एव समृद्धिर्यदनुज्ञा समर्धयिता ह वै कामानां भवति य एतदेवं विद्वानक्षरमुद्गीथमुपास्ते ॥ ८ ॥

And this is a syllable of acquiescence; whenever we acquiesce in anything, we say '*Om*'. And what is acquiescence is gratification. He who knowing thus, meditates upon this syllable as the *udgîtha* becomes a gratifier of desires. (8).

Com.—The syllable '*Om*' is also endowed with gratification, or prosperity. How? This, the subject of the discourse, is a syllable of acquiescence, that is to say, the syllable '*Om*' signifies *permission* or *acquiescence*. How it is acquiescence is shown in the passage itself. In ordinary parlance, whatever—be it either knowledge or riches—is permitted by the learned or by the rich, when they come to signify their acquiescence, they say '*Om*' (yes); and in the *veda* also, it having been said (by Yagnavalkya) that "there are thirty-three gods," Sakalya says "*Om*" (vide Brihadâranyaka upanishad). In the same manner, in the world, when one says "this is the wealth, I am taking it", the other says "*Om*" (all

right). Therefore acquiescence is gratification, inasmuch as acquiescence is the source of gratification. It is one who is himself fully gratified that acquiesces in (gifts &c). Thus the passage comes to mean that the syllable '*Om*' is endowed with gratification. And since one who meditates upon that which is endowed with gratification becomes himself endowed with that property,—therefore one who knowing thus, meditates upon the syllable '*Om*' as the *udgîtha*, becomes a gratifier of the wishes of the master of sacrifice.

तेनेयं त्रयी विद्या वर्तत ओमित्याश्रावयत्योमिति शꣳसत्यो-
मित्युद्गायत्येतस्यैवाक्षरस्यापचित्यै महिम्ना रसेन ॥ ९ ॥

By this does the three-fold science proceed. With '*Om*' does one recite; with '*Om*' does one order; and with '*Om*' does one sing;—all this being for the worship of this syllable. And also by the greatness and the essence (of this syllable) does the three-fold science proceed. (9).

Com.—The syllable is next eulogised, in order to make it attractive, being as it is a fit object of meditation. How? By means of the syllable forming the subject of this discourse does the three-fold science, the three Vedas *Rik* &c.,—*i.e.*, the actions prescribed in the three Vedas—proceed. We explain "three-fold science" as the 'actions prescribed' because it is a well-known fact

that it is not the Vedas that proceed by recitation &c., but it is the actions (sacrifices) that proceed in that way. How? Because the significance of the passage "with '*Om*' does one recite, with '*Om*' does one order, and with 'Om' does one sing" implies that it is the '*Soma*' sacrifice that is here meant (by "three-fold science"). And this *action* is for the worship (or glory) of that syllable, inasmuch as it represents the supreme Self; and hence the worship of that (syllable) is the worship of the supreme Self;—as declared in the *smriti* "Having worshipped Him by means of actions, man attains success." "*By greatness and essence*": It is by means of the greatness of this syllable, the greatness consisting of the breaths of the *Ritvic*, the *Yajamâna* and the rest,—and by the essence of this syllable, the essence consisting of the offering made up of the essences of corn and barley &c.,—(that the actions prescribed in the Vedas proceed). Because it is by means of the syllable *(Om)* that sacrifices and *Homâs* are performed; these (sacrifices) reach the sun; and from there, by the process of rain &c., Breath and Food are produced; and it is by means of the Breaths and the Food that the sacrifice is duly performed. Hence it is said "*It is by means of the greatness and essence of this syllable* (that Actions proceed)."

तेनोभौ कुरुतो यश्चैतदेवं वेद यश्च न वेद । नाना तु विद्या

चाविद्या च यदेव विद्यया करोति श्रद्धयोपनिषदा तदेव वीर्यवत्तरं भवतीति खल्वेतस्यैवाक्षरस्योपव्याख्यानं भवति ॥ १० ॥

Now (it would follow that) both perform actions—he who knows and he who does not know. (But it is not so since) knowledge and ignorance are different. That alone, which is performed with knowledge, faith and meditation, becomes more powerful (effective). This verily is the explanation of this syllable (*Om*). (10).

Com.—It has been said that actions are performed by one who has knowledge,—this is now objected to; one who knows the syllable as explained above, and one who knows only the action and not the true nature of the syllable,—both these persons perform actions (as we see in every day life); and since to both of them results would accrue in accordance with their actions (which is the same in both cases),—what is the good of knowing the true nature of the syllable? In ordinary life we find that for one who knows the taste of the *Harîtaki* and for one who does not know it—the result, motion of the bowels, is exactly the same. (The reply is) It is not so; since "knowledge and ignorance are different". The particle "*ta*" serves to deny the former view. The knowledge, of the syllable '*Om*' being the highest essence, and being endowed with the attainment

of all desires and gratification, is not mere knowledge of its being subsidiary to Actions; it is something more than that. That is to say, inasmuch as it is something more than the mere subsidiary to Actions, it must have greater results. In the ordinary world, we find that in the case of the jeweller and the barbarian selling a ruby, the jeweller, knowing more (of the ruby) obtains more (price). Therefore that action, which one performs with a full knowledge of its capabilities, and with full faith and with due meditation (on one's Diety),—such an action alone, becomes more powerful,—*i.e.*, leads to better results than the action performed by the ignorant. By saying that the action of the knowing is *more* powerful, it is implied that the action of the ignorant, is also powerful (though less so, than the former). And the ignorant is not debarred from actions; inasmuch as we find in the "*anshastya*," chapter (the 10th *Khanda* of this *Adhyâya*) even ignorant persons mentioned as performing sacrifices. Meditation upon the syllable "*Om*" as the highest essence, endowed with attainment and gratification, constitutes a single act (of meditation); inasmuch as this is not interrupted by any other efforts. Since this (syllable) is capable of being meditated upon several times, through its various qualifications,—therefore we have all this as an explanation of the same syllable "*Om*."

as the *udgîtha*, which forms the subject of the present discourse.

——o——

Thus ends the *first Khanda* of the first *Adhyâya*.

——o——

ADHYA'YA I.

KHANDA II.

देवासुरा ह वै यत्र संयेतिर उभये प्राजापत्यास्तद्ध देवा उद्गीथमाजह्रुरनेनैनानभिभविष्याम इति ॥ १ ॥

When the *Devas* and *Asuras* struggled together—both born of *Prajâpati*,—the *Devas* caught hold of the *udgîtha*, (thinking) 'with this we shall vanquish them (the *Asuras*)'. (1).

Com.—"*The Devas and Asuras*"—Since the word "*Dîva*" is derived from a root denoting *illumination*, "*Devas*" stands for such functions of the senses as are illuminated (regulated) by scriptures. And "*Asuras*," contradictory to the former, stands for such functions of the senses, as delight in activity towards all (sensual) objects appertaining to them, and are naturally of the nature of *darkness* (ignorance). "*Ha*" and "*va*" are particular forms denoting past events. "Where" *i.e.*,

for what cause,—namely, on account of their trying to take away one another's belongings, "they struggled." The root "*yata,*" with the prefix '*saji,*' signifies 'to fight'; hence the verb "*sanjétiré,*" means "fought" or "struggled." The natural functions of the senses, partaking of the nature of Darkness,—called the '*Asuras*'—are engaged in suppressing the functions illuminated by the scriptures. In the same manner, the '*Devas*'.—opposed to them, and partaking of the nature of the *light* of discrimination in accordance with the scriptures,—are engaged in suppressing the '*Asuras*' which naturally partake of the nature of *darkness.* And thus in the body of all beings there is a perpetual fight among the *Devas* and *Asuras*, the one trying to subdue the other. Such is the sense (of the passage). And it is this that is described in the passage in the form of a story, with a view to explain the discrimination of the origin of virtue and vice; and this is done with a view to lay down a knowledge of the purity of *Prâna* (Breath). Both of them, *Devas* and *Asuras*, are offsprings of *Prajápati*; and *Prajâpati* is the Man entitled to both Action and Knowledge,—as declared by another *sruti.* "The man himself, consisting of the *uktha*, is the great *Prajâpati.*" And of him the sensual functions, those that are in accordance with scriptures and those that follow their natural bent, are opposed to

one another, like his children,—being as both of them are, born out of him. And with a view to advancement (of themselves) and deterioration (of the *Asuras*), the *Dêvas* caught hold of the *udgîtha*, *i.e.*, they had recourse to the sacrifice, which is performed by a "singer," and which is characterised by meditation upon the *udgîtha*. And since it is impossible to take up only this portion of sacrifice, the meaning is that they had recourse to the *Jyotishtoma*, &c. With a view to show why they took it, it is said: Having the idea that 'by means of this sacrifice we shall vanquish the *Asuras*.'

ते ह नासिक्यं प्राणमुद्गीथमुपासांचक्रिरे तꣳहासुराः पाप्मना विविधुस्तस्मात्तेनोभयं जिघ्रति सुरभि च दुर्गन्धि च पाप्मना ह्येष विद्धः ॥ २ ॥

They then meditated upon the Breath in the nose as the *udgîtha*. But the *Asuras* pierced it with evil; and hence one smells both what is good-smelling and what is bad-smelling. For it is pierced with evil. (2).

Com.—When desiring to have recourse to the *udgîtha-sacrifice*, the *Dêvas* meditated upon the sentient Breath in the nose, *i.e.*, the olfactory sense, the pronouncer of the *udgîtha*, as *udgîtha*. That is to say, they meditated upon the breath in the nose, as the *udgîtha*, the syllable '*Om*.' This interpretation saves us from

abandoning our subject, and taking up another. By saying "of this syllable *Om*" (in the last *Khanda*), it is laid down that what forms the subject of the discourse is the syllable "*Om*", as a fit object of meditation. *Objection:* You have said that they had recourse to the sacrifice characterised by the *udgîtha*, then how is it that now you assert that they meditated upon the breath in the nose as the syllable '*Om*'? *Reply*: This objection does not apply to the present case; since it is in the *udgîtha-sacrifice* itself that the syllable '*Om*' is said to be a fit object of meditation,—not independently, but only as being a part of the meditation upon the *udgîtha*, and being considered as the Deity presiding over the breath of the performer of the action. Therefore it is only right to assert that for this purpose they had recourse to sacrifice. And this duly appointed *udgâtri* of the *Devas—viz.*, the breath in the nose, a *Deva*, in the form of light,—the *Asuras*, naturally consisting of darkness, pierced or touched with evil arising out of themselves,—this evil being in the form of attachment to vice. And the breath in those came to be its discriminative knowledge subdued by a vicious attachment in the shape of a pride that 'I perceive only good smell.' And through this discrepancy, it becomes touched with evil. This is what is meant by saying that "This the *Asuras* pierced with evil." And inasmuch

as the olfactory breath is pierced with evil, it leads to the perception by being of bad smell, when urged by that evil. Hence it is that people smell both what is good-smelling and what is bad-smelling; because it is pierced with evil. The mention of "both" is not meant to be taken literally (as it is only the bad smell that is perceived through the evil); just as in the case of the sentence, "one for whom both offerings are &c. &c.," (where also 'both' is not to be taken literally); specially since we have another *sruti* passage in the same connection (in the Brihadâranyaka Upanishad), where it is distinctly declared that "when one does not smell the proper smell, that is evil."

अथ ह वाचमुद्गीथमुपासांचक्रिरे ताꣳहासुराः पाप्मना विविधुस्तस्मात्तयोभयं वदति सत्यं चानृतं च पाप्मना ह्येषा विद्धा ॥३॥

अथ ह चक्षुरुद्गीथमुपासांचक्रिरे तद्धासुराः पाप्मना विविधुस्तस्मात्तेनोभयं पश्यति दर्शनीयं चादर्शनीयं च पाप्मना ह्येतद्विद्धम् ॥ ४ ॥

अथ ह श्रोत्रमुद्गीथमुपासांचक्रिरे तद्धासुराः पाप्मना विविधुस्तस्मात्तेनोभयꣳशृणोति श्रवणीयं चाश्रवणीयं च पाप्मना ह्येतद्विद्धम् ॥ ५ ॥

अथ ह मन उद्गीथमुपासांचक्रिरे तद्धासुराः पाप्मना विविधु-

स्तस्मात्तेनोभयꣳ संकल्पयते संकल्पनीयं चासंकल्पनीयं च पाप्मना ह्येतद्विद्धम् ॥ ६ ॥

Then they meditated upon Speech as the *udgîtha*; but the *Asuras* pierced this with evil. Therefore one speaks both truth and untruth; because it is pierced with evil. (3).

Then they meditated on the eye as the *udgîtha*; but the *Asuras* pierced it with evil; therefore we see both what is sightly and what is unsightly; because it is pierced with evil. (4).

Then they meditated upon the ear as the *udgîtha*; but the *Asuras* pierced it with evil; therefore we hear both what is good to hear and what is bad to hear: because it is pierced with evil. (5).

Then they meditated upon the mind as *udgîtha*; but the *Asuras* pierced it with evil; therefore we conceive both what should be conceived and what should not be conceived; because it is pierced with evil. (6).

Com.—This explanation has been had recourse to, with a view to bring about the realisation of the extreme purity of the Breath in the mouth, which is meant to be laid down as the object of meditation. Hence the Deities of the eye, &c., are examined in order, and being found to be pierced with evil, they are discarded. The

rest is as before; the examination being that of Speech, Eye, Ear, Mind, &c., including also those that are not mentioned—*viz.*, the Dieties of Touch, Taste, &c. "These Dieties are all touched with evil" so says another *sruti*.

अथ ह य एवायं मुख्यः प्राणस्तमुद्गीथमुपासांचक्रिरे तꣳ हासुरा ऋत्वा विदध्वंसुर्यथाऽश्मानमाखणमृत्वा विध्वꣳसेत ॥ ७ ॥

Then they meditated upon the Breath, that is in the mouth, as *udgîtha*. The *Asuras*, coming to it, were destroyed; just as (a ball of earth) hitting against a solid (hard) piece of stone, is destroyed. (7).

Com.—Having discarded, the Deities of the olfactory sense, &c., as being pierced with evil, they meditated upon the well-known Breath in the mouth. This too, as before, the *Asuras* approached, and were destroyed by their mere determination (to harm this Breath). With a view to explain how, without having done any harm to the Breath, they were destroyed, the passage cites an instance: just as, in the ordinary world, *ball of earth* (this is supplied from above, as the appropriate nominative in keeping with this context as well as with other *sruti* passages), being thrown against a solid piece of stone ("*âkhana*," is that which cannot be dug into with spades, &c., *i.e*, solid) with a view to breaking the stone, becomes rent asunder without doing any harm to the stone,—so were the *Asuras* destroyed.

एवं यथाऽश्मानमाखणमृत्वा विध्वꣳसत एवꣳहैव स विध्वꣳसते य एवंविदि पापं कामयते यश्चैनमभिदासति स एषोऽश्माखणः ॥ ८ ॥

Just as (a ball of earth) striking against a solid piece of stone is rent asunder, so will one be destroyed, who desires evil for one who knows this, as also one who persecutes him; for he is a solid stone. (8).

Com.—Thus then, inasmuch as this Breath is not harmed by the *Asuras*, it is pure. The *sruti* next lays down the result accruing to one who knows this, and becomes identified with this Breath. The case of the piece of stone serves as an instance here also. In this manner (of the ball of earth) is he destroyed, who wishes to bring harm to one who knows the aforesaid Breath, and is thereby undeserving of any evil; and also he who persecutes him—*i.e.*, gives him pain by beating, &c.,—is destroyed in the same manner. Because this knower of the Breath, being identical with the Breath, is like a solid stone, not capable of being harmed. *Objection:* The Breath on the nose is also air, just as the one in the mouth; then how is it that the Breath in the nose was pierced with evil, and not the one in the mouth? *Reply:* This objection does not hold: the Breath in the nose, though air was pierced with evil, on account of the discrepancy (impurity) in its substratum (the nose);

while the Breath in the mouth was not pierced, because of the strength of its Deity and substratum (the mouth). Just as the implements, axe, &c., bring about excellent works, only when in the hands of well-trained workmen, and not otherwise; in the same manner, it was not the Breath in the mouth, but that in the nose that was pierced, because of this latter being attended by the faulty Deity of the nose.

नैवैतेन सुरभि न दुर्गन्धि विजानात्यपहतपाप्मा ह्येष तेन यदश्नाति यत्पिबति तेनेतरान्प्राणानवति । एतमु एवान्ततोऽवित्त्वोत्क्रामति व्याददात्येवान्तत इति ॥ ९ ॥

By this, one knows not what is good-smelling, nor what is bad-smelling; because this is free from evil. Whatever, by this, one eats, and whatever he drinks,— by that he supports the other breaths. In the end, not finding this (Breath in the mouth), the rest depart. He opens it (the mouth) at the end. (9).

Com.—Because the Breath in the mouth was not pierced by the *Asuras*, therefore by this, one does not know what is good-smelling or what is bad-smelling; people know both these by the nose. Hence, inasmuch as we do not find any action of it, we conclude that it is such as has all evil removed from it, *i.e.*, pure. And while the nose and the rest are all only self-feeding, being as they are attached to good and bad, the Breath

in the mouth is not self-feeding, but supports all (breaths). It is explained how this is: whatever one eats and drinks by this Breath in the mouth,—by this food and drink, it supports the others, the nose and the rest;—*i.e.*, they live upon this (food and drink). Thus being the supporter of all, this Breath is pure. But how is it known that these live upon what is eaten and drink by the Breath in the mouth? The reply is that (we conclude this from the fact that) at the time of death, they (nose &c.,) depart, when they do not obtain support from the Breath in the mouth—*i.e.*, when they cease to be supported by its functions of eating and drinking. One who is without Breath cannot either eat or drink: hence the well-known departure of the nose &c., at that time (when they do not receive food and drink). Even on this departure, the desire for food continues (hence it cannot be said that the departure is due to the absence of desire for food, and not to the absence of the food). Hence it is that one opens his mouth (at the time of death, as if asking for food); consequently the want of food is the characteristic of one who has departed.

तँ हाङ्गिरा उद्गीथमुपासांचक्र एतमु एवाऽऽङ्गिरसं मन्यन्तेऽङ्गानां यद्रसः ॥ १० ॥

Angiras meditated upon this as the *udgitha*; and

people hold this to be '*Angirasa*'; because it is the essence of the limbs. (10).

Com.—Baka Dâlbhya, mentioned later on, meditated upon the Breath in the mouth as the *udgîtha*, having the properties of Angiras: such is the explanation of the passage by some people; and they also explain the next two passages as that, 'Baka meditated upon this Breath in the mouth, as Brihaspati and as Ayâsya', and they base this construction upon the next passage which they explain as 'people think the Breath in the mouth to be Angirasa, Brihaspati and Ayâsya.' But such indirect construction could be possible only if the direct construction were not possible; but the direct construction is possible; since there are many other *sruti* passages making mention of Rishis by name. As for example, people call this Breath and also a certain Rishi, "Satarchina". Similarly, the *sruti* also mentions, of all the Rishis of the middle (portion of the Rigveda)—Gritsamada, Visvâmitra, Vâmadêva, Atri, &c.,—as being the Breath. In the same manner, the present passage mentions the Rishis, Angiras, Brihaspati and Ayâsya—the meditators of Breath—as Breath, with a view to show the identity of these with the Breath; *e.g.*, we have such assertions as "Breath is father, Breath is mother" and so forth. Therefore, the meaning of the passage is that the Rishi Angiras,

being the Breath itself, meditated upon himself, the Angiras-Breath, as *udgîtha*. Because it, the Breath, is the essence of all the limbs; therefore it (the Breath) is "Angirasa."

तेन तꣳह बृहस्पतिरुद्गीथमुपासांचक्र एतमु एव बृहस्पतिं मन्यन्ते वाग्घि बृहती तस्या एष पतिः ॥ ११ ॥

तेन तꣳहाऽऽयास्य उद्गीथमुपासांचक्र एतमु एवाऽऽयास्यं मन्यन्त आस्याद्यदयते ॥ १२ ॥

Brihaspati meditated upon this as the *udgîtha*; and people hold this to be Brihaspati; because speech is '*Brihati*,' and this is the Lord of that. Ayâsya meditated upon this as the *udgîtha*; and people hold this to be 'Ayâsya'; because it comes from the mouth. (11 & 12).

Com.—Brihaspati is so called because he is the Lord (or master) of Speech (*Brihatî*). And Ayâsya is so called because he comes from the mouth. Both these are Rishis, identical with Breath. Hence every other should also meditate upon himself as being identical with the Breath, endowed with the qualities of Angiras &c., as the *udgîtha*.

तेन तꣳह बको दाल्भ्यो विदांचकार । स ह नैमिशीयानामुद्गाता बभूव स ह स्मैभ्यः कामानागायति ॥ १३ ॥

This Baka Dâlbhya knew. He became the *udgâtri* priest of the Naimisîyas; he sang out desires for them. (13).

Com.—It was not only Angiras, &c., that meditated upon this. Baka, the son of Dâlbhya, knew the Breath, as described above. Having known it, he became the *udgâtri* priest of the Naimisîya-sacrificers. And, through the power of his knowledge of the Breath, he obtained their desirable ends by singing. So do other singers.

आगाता ह वै कामानां भवति य एतदेवं विद्वानक्षरमुद्गीथमुपास्त इत्यध्यात्मम् ॥ १४ ॥

He obtains wishes by singing, who knowing this, meditates upon the imperishable *udgîtha* syllable. This with regard to the body.

Com.—He obtains wishes by singing who, knowing this, meditates upon the aforesaid Breath, as the imperishable *udgîtha* (syllable). This is the visible result accuring (to the meditator),—the invisible result being unification with the Breath; the possibility of which is established by such Sruti passages as "becoming a god, one goes to the gods". "*This with regard to the body*": *i.e.*, such is the meditation upon the *udgîtha* with reference to the body. This summing up, is with a view to attract attention to the meditation of *udgîtha* with reference to the gods.

——o——

Thus ends the second *Khanda* of the first *Adhyâya*.

——o——

ADHYÁYA I.

KHANDA III.

अथाधिदैवतं य एवासौ तपति तमुद्गीथमुपासीतोद्यन्वा एष प्रजाभ्य उद्गायति । उद्य ँ स्तमोभयमपहन्त्यपहन्ता ह वै भयस्य तमसो भवति य एवं वेद ॥ १ ॥

Now begins the one with reference to the Gods: one ought to meditate upon that which shines,—as the *udgîtha*. When the sun rises, he sings for the sake of all creatures. When he rises, he destroys the fear of darkness. He becomes the destroyer of the fear of darkness, who knows this.

Com.—After this follows the meditation of the *udgîtha* with reference to the gods; inasmuch as the *udgîtha* is capable of being meditated upon in various ways. "One ought to meditate upon the sun, that sends out warmth, as the *udgîtha*," *i.e.*, one ought to meditate upon the *udgîtha* in the shape of the sun. *Objection*: The *udgîtha* being a syllable, how could it exist in the sun? The reply is this: Just as he rises, he sings for the sake of the creatures, *i.e.*, for the sake of the production of food for the creatures; inasmuch as if the sun did

not rise, the corns would never ripen; therefore, he sings, as it were, for their sake. And because he sings for the sake of food, the sun is *udgîtha*. And again, just as he rises, he removes the darkness of night, and the fears of living beings consequent upon it. One who knows the sun with these properties, becomes the destroyer of all fears of the self in the shape of birth, death, &c., and also of the cause of fear, darkness in the shape of ignorance.

समान उ एवायं चासौ चोष्णोऽयमुष्णोऽसौ स्वर इतीममाचक्षते स्वर इति प्रत्यास्वर इत्यमुं तस्माद्वा एतमिममुं चोद्गीथमुपासीत ॥ २ ॥

This and that are the same: this is warm and that is warm; this, they call '*svara*' and that, they call '*svara*,' '*Pratyasvara* (reflected sound). Therefore, one ought to meditate upon this and that as the *udgîtha*.

Com.—Though the Breath and the sun appear to be different on account of the difference of place, yet between these two, there is no difference in reality. How? Because in its properties, the Breath is the same as the sun, and the sun the same as the Breath. Because the Breath is warm, and the sun is also warm. And again people call the Breath '*Svara*', and the sun too, they call '*svara*'—'*Pratyasvara*'. And they are so named; because the Breath simply moves along, having once

died, it never comes back; while the sun having set once, comes back day after day; hence, he is called '*Pratyasvara.*' Thus the sun and the Breath are the same, both in properties and in name. And hence, inasmuch as there is real difference between the two, one ought to meditate upon both the sun and the Breath as *udgîtha.*

अथ खलु व्यानमेवोद्गीथमुपासीत यद्वै प्राणिति स प्राणो यदपानिति सोऽपानः । अथ यः प्राणापानयोः संधिः स व्यानो यो व्यानः सा वाक् । तस्मादप्राणन्ननपानन्वाचमभिव्याहरति ॥ ३ ॥

One ought to meditate upon *Vyâna* as the *udgîtha.* That which one breathes out is the *Prâna* and that which one breathes in is the *Apâna.* The junction of *Prâna* and *Apâna* is the *Vyâna*; and this *Vyâna* is Speech. Therefore it is, while one neither breathes out nor breathes in, that he utters speech. (3).

Com.—This explains another method of meditation upon *udgîtha.* One ought to meditate upon *Vyâna,*—a particular function of Breath, to be explained later on—as the *udgîtha.* The *Sruti* next formulates its nature. When a person breathes out—*i.e.*, exhales the air through the mouth and nostrils—, that is a particular function of the air, called *Prâna*; and when he breathes in—*i.e.*, inhales the air by the mouth and nostrils—that

constitutes the function of air called "*Apâna*." What of this? "The junction of *Prâna* and *Apâna*"—*i.e.*, the function of the air in between these two—is "*Vyâna*." What is known as "*Vyâna*" in the systems of Sânkhya and Yoga (according to which '*Vyâna*' is the name of the air located in the shoulders) is not real *Vyâna*; inasmuch as the *Sruti* specifies it (as the function in between *Prâna* and *Apâna*)—such is the meaning of the passage.

"How is it, having neglected *Prâna* and *Apâna*, the *Sruti* lays special stress upon meditation on the *Vyâna* alone?" Because it is the cause of vigorous actions. It is explained how it brings about vigorous actions: "*Vyâna* is Speech," because Speech results from the *Vyâna*. Since Speech is accomplished by means of the *Vyâna*, therefore it is only when people are neither breathing in nor breathing out,—*i.e.*, not performing the functions of *Prâna* and *Apâna*—that people speak out.

या वाक्सर्क्तस्मादप्राणन्ननपानन्नृचमभिव्याहरति यर्क्तत्साम तस्मादप्राणन्ननपानन्साम गायति यत्साम स उद्गीथस्तस्मादप्राणन्ननपानन्नुद्गायति ॥ ४ ॥

Speech is *Rik*; therefore, while one neither breathes in nor breathes out, he pronounces the *Rik*. *Rik* is *Sâma*; therefore, while one neither breathes in nor

breathes out, he sings the *Sâma*. The *Sâma* is *udgîtha*; therefore, while one neither breathes in nor breathes out, he sings the *udgîtha*. (4).

Com.—The meaning is, that while one neither breathes out nor breathes in, it is by means of the *Vyâna* alone that, he accomplishes the *Rik* (a particular form of Speech), the *Sâma* (located in the *Rik*), and the *udgîtha* (a part of *Sâma*).

अतो यान्यन्यानि वीर्यवन्ति कर्माणि यथाऽग्नेर्मन्थनमाजेः सरणं दृढस्य धनुष आयमनमप्राणन्ननपानꣳस्तानि करोत्येतस्य हेतोर्व्या-
नमेवोद्गीथमुपासीत ॥ ५ ॥

Therefore, whatever actions there are that require strength,—such as the rubbing out of fire, running over a boundary (barrier), stringing a strong bow—are all performed, while one is neither breathing out nor breathing in; therefore, one ought to meditate upon *Vyâna*, as the *udgîtha*. (5).

Com.—Not only the utterance of Speech, but even other actions besides this, that require extra strength and effort to accomplish,—such as the rubbing out of fire, the running over a boundary (*i.e.*, jumping over a fence), the stringing of a hard and strong bow,—all this one does while neither breathing in nor breathing out. That *Vyâna* is superior to the other

functions (of the air), *Prâna* and the rest. And it is better to meditate upon the superior, because it brings about superior results;—like serving a king (which is better than serving common men). For this reason, one ought to meditate upon *Vyâna*—and on no other functions,—as the *udgîtha*; the result of which would be the vigorousness of actions.

अथ खलूद्गीथाक्षराण्युपासीतोद्गीथ इति प्राण एवोत्प्राणेन ह्युत्तिष्ठति वाग्गीर्वाचो ह गिर इत्याचक्षतेऽन्नं थमन्ने हीद ँ सर्व ँ स्थितम् ॥ ६ ॥

Now one ought to meditate upon the letters of the *udgîtha*—*i.e*, of the word '*udgîtha*.' Breath is '*ut*': because by the breath, one rises. Speech is '*gi*'; because speeches are called "*girâh*". Food is '*tha*'; because in (on) food does all this subsist. (6).

Com.—"*Now, one ought to meditate upon the letters of udgîtha.*" In order that this may not be mistaken for an injunction to meditate upon the gods of faith (denoted by *a*, *u* and *m*), the *Sruti* explains (its meaning): "of the *word* '*udgîthâ*'",—that is to say, the letters of the name '*udgîtha*'. The meditation upon the name brings about the accomplishment of the object denoted by the name,—as for instance, the case of the name of a person—"such and such a *Misra*." *Breath is "ut"*—

i.e., one ought to think of this letter as Breath. It is explained why Breath is *ut*: "*Since by Breath, one rises*" (*ut-tishthati*),—since we find that all that is without Breath falls down, therefore there is a similarity between '*ut*' (up) and *Breath*. "*Speech is 'gî'*", because respectable people call Speech, "*gîh*" (of which '*girâh*' is the plural form). In the same manner "*food is 'tha'*"; "*Since on food does all this subsist*," therefore there is a similarity between *food* and the letter '*tha*'.

द्यौरेवोदन्तरिक्षं गीः पृथिवी थमादित्य एवोद्वायुर्गीरग्निस्थꣳ सामवेद एवोद्यजुर्वेदो गीर्ऋग्वेदस्थं दुग्धेऽस्मै वाग्दोहं यो वाचो दोहोऽन्नवानन्नादो भवति य एतान्येवं विद्वानुद्गीथाक्षराण्युपास्त उद्गीथ इति ॥ ७ ॥

Heaven is "*ut*," the sky '*gî*,' and the earth '*tha*'. The sun is '*ut*,' the air '*gî*' and the fire '*tha*'. The Sâma-vêda '*ut*,' the Yajur-vêda '*gî*', and the Rig-vêda '*tha*'. Speech yields the milk; and the milk is Speech; and he becomes rich in food, an eater of food. (7)

Com.—The similarity of the three (Breath, &c., with the letters *ut*, &c.,) has been mentioned in the *Sruti* itself (in the last passage). And the similarities of the others (Heaven) are to be explained in a similar manner. "Heaven is *ut*," because it is *highly-placed*. "The sky is *gî*," because it *swallows*, as it were, the worlds. "The

earth is *tha*," because it is the *abode* of creatures. "The sun is *ut*," because it is on *high*. "The air is *gí*," because it *swallows* up fire, &c. "The Fire is *tha*," because it is the *substratum* of sacrificial actions. The Sâma-vêda is "*ut*," because it is eulogised as the "Heaven." "The Yajur-vêda is *gi*," because the gods *swallow* the offering made with the *yajush-mantras*. "The Rig-vêda is *tha*," because the *Sâma resides* in the *Rik*. The *Sruti* now mentions the result accruing from meditation upon the letters of *udgîtha*: "yields milk" to the meditator; what is that which yields? "Speech." What is the milk that is yielded? "Speech is the milk." That is to say, the result (of such meditation) is in the shape of all that is to be accomplished by the recitation of the Rig-vêda, &c. This is the milk, in the shape of Speech, that is yielded by Speech,—that is to say, Speech yields itself. And further, "he becomes rich in food—" *i.e.*, possessed of much food "an eater of food"—*i.e.*, possessed of good appetite;—who knows and meditates upon the above-described letters of *udgîtha*—*i.e.*, the letters composing the word "*udgîtha*."

अथ खल्वाशीःसमृद्धिरुपसरणानीत्युपासीत येन साम्ना स्तोष्यन्स्यात्तत्सामोपधावेत् ॥ ८ ॥

Next follows the fulfilment of blessings: one ought to

meditate upon the objects contemplated: one ought to reflect on the *Sâma* with which he is going to praise. (8)

Com.—Now follows the explanation of the method by which a fulfilment of blessings—*i.e.*, desires—would result. "*Upasaranas*" are the objects to be contemplated. How is one to meditate upon this? He is to meditate thus: The particular *Sâma* by which the singer-priest would be going to praise—that *Sâma* one ought to reflect upon, with reference to its origin, &c.

यस्यामृचि तामृचं यदार्षेयं तमृषिं यां देवतामभिष्टोष्यन्स्यात्तां देवतामुपधावेत् ॥ ९ ॥

On the *Rik* in which that *Sâma* occurs, on the Rishi by whom it was seen, on the Deity which he is going to praise,—on all these one ought to reflect. (9).

Com.—One ought to reflect upon the Deity, &c., of the *Rik* in which that particular *Sâma* occurs; and also on the Rishi by whom that *Sâma* was seen. And one ought also to reflect upon the Deity which he is going to praise.

येन च्छन्दसा स्तोष्यन्स्यात्तच्छन्द उपधावेद्येन स्तोमेन स्तोष्यमाणः स्यात्तꣳ स्तोममुपधावेत् ॥ १० ॥

One ought to reflect upon the metre in which he is going to praise. One ought to reflect upon the hymn with which he is going to praise. (10)

Com.—By whatever metre—*Gâyatri*, &c., one is going to praise, that metre he ought to reflect upon. And the hymn by which he is going to praise, that hymn he ought to reflect upon. We have the *Atmanepada* in "*Stashyamâna*" because the subsidiary result of the Hymn (*Stoma*) accrues to the singer himself.

यां दिशमभिष्टोष्यन्स्यात्तां दिशमुपधावेत् ॥ ११ ॥

The quarter that one is going to praise, that quarter he ought to reflect upon. (11).

Com.—One ought to reflect upon the presiding Deity, &c., of the quarters which he is going to praise.

आत्मानमन्त उपसृत्य स्तुवीत कामं ध्यायन्नप्रमत्तोऽभ्याशो ह यदस्मै स कामः समृध्येत यत्कामः स्तुवीतेति यत्कामः स्तुवीतेति ॥ १२ ॥

Lastly, having approached himself, he ought to sing the praise, thinking of his desire, without making mistakes. Quickly will be fulfilled for him the desire, desiring which he would sing the praise,—yea, desiring which he would sing the praise. (12).

Com.—At the end,—*i.e.*, after he has duly reflected upon the *Sâma*, &c., the singer-priest should approach himself,—*i.e.*, reflect upon himself with reference to his family name, &c., and then sing the praise. "Thinking of his desire," and "without any mistakes"—*i.e.*,

not making any mistakes of accent and pronunciation, &c. And thence for one who knows this, his desires become fulfilled—the desires for the sake of which he would sing the praise. The repetition is with a view to show reverence (for the subject treated).

—o—

Thus ends the *Third Khanda* of the *First Adhyâya.*

—o—

ADHYA'YA I.

—o—

KHANDA IV.

—o—

ओमित्येतदक्षरमुद्गीथमुपासीतोमिति ह्युद्गायति तस्योपव्याख्यानम् ॥ १ ॥

One ought to meditate upon the syllable '*Om*'; because one sings (beginning) with '*Om*'. (Now follows) its explanation. (1).

Com.—"The syllable *Om*, &c.," is repeated again with a view to recall the subject proper of the discourse; because it had been interrupted by the mention of the meditation of the letters of the word "*Udgîtha*;" and in order to arrest the attention from going astray. Now begins the explanation of the injunction that one ought to accomplish the meditation upon the syllable treated

of here, endowed with the properties of immortality and fearlessness.

देवा वै मृत्योर्बिभ्यतस्त्रयीं विद्यां प्राविशꣳस्ते छन्दोभिरच्छादयन्यदेभिरच्छादयꣳस्तच्छन्दसां छन्दस्त्वम् ॥ २ ॥

The gods, fearing death, entered upon the triadic knowledge. They covered (themselves) with the metrical hymns. And because they covered (themselves) with them, therefore the metrical hymns are called *Chhandas*. (2)

Com.— It is explained that the gods did when they were afraid of death, *i.e.*, of the killer. They entered upon triadic knowledge, *i.e.*, they commenced the performance of actions prescribed in the Vedas, thinking this to be a protection against death. And further, in the course of an action, they continued to do *japa* and *homa* with the metrical hymns not used in that particular action; and thereby covered themselves. And because they covered themselves by means of the metrical hymns, therefore these hymns, are called "*Chhandas.*"

तान् तत्र मृत्युर्यथा मत्स्यमुदके परिपश्येदेवं पर्यपश्यदृचि साम्नि यजुषि । ते नु वित्त्वोर्ध्वा ऋचः साम्नो यजुषः स्वरमेव प्राविशन् ॥ ३ ॥

Then just as one would see a fish in water, so did Death observe the gods in *Rik*, *Sâma* and *Yajus*. And

the gods knowing this, rose from *Rik*, *Yajus Sâma*, and entered the *Svara*. (3).

Com.—Just as in the world fishermen see the fish in water, not very deep, thinking the fish to be easily accessible by means of fishing-hooks and draining of water so did Death see the gods; that is to say,—Death thought the gods to be easily accessible by means of the neglect of actions. It is now explained where he saw the gods: In the *Rik*, *Sâma* and *Yajus*;—*i.e.*, in action connected with *Rik*, *Sâma* and *Yajus*. And the gods, having purified themselves by vedic actions and having themselves duly purified,—understood the motive of Death. And having understood it, they separated themselves from and rose above the Actions prescribed in the Rig-vêda, Yajûr-vêda and Sâma-vêda. That is to say, finding it hopeless to be free from the fear, death, by means of such actions,—they had recourse to the syllable, called *Svara*, which is endowed with the properties of immortality. That is to say, they became engaged in meditation upon the syllable '*Om.*' The *êva* (in "*Svaramêva*") has a restrictive sense, serves to preclude the possibility of the illusion of others; the meaning being that they became engaged in the meditation of this syllable *alone*.

यदा वा ऋचमाप्नोत्योमित्येवातिस्वरत्येवꣳसामैवं यजुरेष उ स्वरो

यदेतदक्षरमेतदमृतमभयं तत्प्रविश्य देवा अमृता अभया अभवन् ॥ ४ ॥

When one gets (learns) the *Rik*, he loudly pronounces '*Om*'; the same with *Sâma* and *Yajus*. And this '*Svara*' (accent) is this syllable, the immortal and fearless. Having entered this, the gods became immortal and fearless. (4).

Com.—It is now explained how the syllable *Om* comes to be signified by the word "*Svara*": When one acquires the *Rik*, he loudly utters '*Om*'; so with *Sâma* and *Yajus*. The "*Svara*" is that which is the syllable *Om*, the immortal and fearless. Having entered this, the gods acquired its properties, *i.e.*, became immortal and fearless.

स य एतदेवं विद्वानक्षरं प्रणौत्येतदेवाक्षरꣳ स्वरममृतमभयं प्रविशति तत्प्रविश्य यदमृता देवास्तदमृतो भवति ॥ ५ ॥

He who, knowing this, praises this syllable, enters the same syllable, the "*Svara*", the immortal and free from fever; and having entered it, he becomes immortal, just as the gods are immortal. (5)

Com.—Whoever else knowing this, praises this same syllable, endowed with the properties of immortality and fearlessness;—by 'praise' here is meant *meditation*,—enters into the same syllable, the '*Svara*,' immortal and

fearless. And when he has once entered there, then in the case of the supreme *Brahman*, there is no distinction of greater or less proximity (or closeness of relation) with it; as in the case of people entering a king's palace, there is the destruction of greater or less proximity. Consequently, the immortality by which the aforesaid person becomes immortal is the same immortality whereby the gods become immortal—*i.e.*, there is no difference of greater or less degree in the case of immortality.

—o—

Thus ends the *Fourth Khanda* of the *First Adhyâya*.

—o—

ADHYAYA I.

—o—

KHANDA V.

—o—

अथ खलु य उद्गीथः स प्रणवो यः प्रणवः स उद्गीथ इत्यसौ वा आदित्य उद्गीथ एष प्रणव ॐ मिति ह्येष स्वरन्नेति ॥ १ ॥

Now verily that which is the *udgítha* is the *Pranava*: and that which is *Pranava* is the *udgítha*. This sun is the *udgítha*, and also *Pranava*; because he (the sun) goes along pronouncing '*Om*'. (1).

Com.—Having discarded the aforesaid meditation of *udgítha*, as qualified by the notions of Breath and Sun

with regard to it,—and subsequently having mentioned the identity of *udgîtha* and *Pranava*,—the *Sruti* now begins to explain the meditation in this (identity) of the syllable as qualified by a differentiation of Breaths and Rays (*i.e.*, distinction of the Breath in the mouth from the other Breaths, and the distinction of the Rays from the sun),—such meditation leading to the acquirement of many sons. Now, verily, *udgîtha* is *Pranava*; that which is called "*Pranava*" in the Rig-vêda, is signified by the word "*udgîtha*," in the Chhândogya (*i.e.*, Sâma-vêda).

"*This sun verily is the udgîtha, he is Pranava*"—That is to say, in the Rig-vêda too, it is the sun only and nothing else, that is signified by the word "Pranava." The sun is *udgîtha*; why? Because he moves along, pronouncing the syllable '*Om*' which is called "*udgîtha*." "*Svaran*" is explained as 'pronouncing,' because verbal roots have various significations; or it may mean 'going'. Therefore the sun is *udgîtha*.

एतमु एवाहमभ्यगासिषं तस्मान्मम त्वमेकोऽसीति ह कौषीतकिः पुत्रमुवाच रश्मीꣳस्त्वं पर्यावर्तयाद्बहवो वै ते भविष्यन्तीत्यधिदैवतम् ॥ २ ॥

To Him did I sing; therefore, thou art my only one, thus said Kaushîtaki to his son, 'do thou reflect upon the rays, then wilt thou have many (sons).' This with reference to the gods. (2).

Com.—Before Him did I sing,—*i.e.*, having identified the Sun with his rays, I meditated upon Him. For this reason, thou art my only son,—Kaushîtaki, the son of Kushîtaka, said this to his son. Therefore, do thou reflect upon the rays and the sun, as distinct (from one another). The form "*paryâvartayatât*" is due to its being related to "*tvam*." "Thus wilt thou have many sons." This with reference to the gods.

अथाध्यात्मं य एवायं मुख्यः प्राणस्तमुद्गीथमुपासीतोमिति ह्येष स्वरन्नेति ॥ ३ ॥

Now with reference to the body: one ought to meditate upon the Breath in the mouth, as *udgîtha*; because it moves along pronouncing '*Om*'. (3).

Com.—After this is described that with reference to the body "one ought to meditate upon the Breath in the mouth as the *udgîtha*"—This is to be explained as before. Because this, Breath, also moves along pronouncing '*Om*',—that is to say, the Breath in the mouth pronounces '*Om*,' giving permission, as it were, for the Speech, &c., to function; and at the time of death, people getting near the dying person, do not hear this pronunciation of *Om* by the Breath of the dying man. From analogy we infer that the pronunciation of '*Om*' by the sun too, is only in the way of permission.

एतमु एवाहमभ्यगासिषं तस्मान्मम त्वमेकोऽसीति ह कौषीतकिः पुत्रमुवाच प्राणाꣳस्त्वं भूमानमभिगायताद्बहवो वै मे भविष्यन्तीति ॥ ४ ॥

To him did I sing; therefore thou art my only one; thus said Kaushîtaki to his son, "do thou sing to the Breaths as manifold, so that thou mayst have many."(4)

Com.—To him did I, &c., as before. Therefore, thou must think of the Breath in the mouth as well as Speech, &c., as the *udgîtha* qualified by differentiations; and should mentally sing to them as various and manifold. The form *abhyâgatât* is to be explained as *âvartayât at* above. *So that I may have many sons*—with this motive (thou should sing). Inasmuch as the idea of *udgîtha* being the single Breath (the Breath in the mouth as identical with all other Breaths) and the single sun (considered as identical with the rays), results in the obtaining of a single son—it is faulty and as such discarded; consequently, one ought to think of the difference of the race (from the sun) and of Breaths (from one another) is enjoined in this section, as resulting in many sons.

अथ खलु य उद्गीथः स प्रणवो यः प्रणवः स उद्गीथ इति होतृषदनाद्धैवापि दुरुद्गीतमनुसमाहरतीत्यनुसमाहरतीति ॥ ५ ॥

Now verily that which is *udgîtha* is *Pranava*, and that which is *Pranava* is *udgîtha*. (If one knows this) then from the seat of the Hotri priest all mis-singing is rectified,—yea is rectified. (5).

Com.—The identification of *Pranava* and *udgîtha* has already been explained; the result of this is now laid down: "*Hotrishadana*" is the place, sitting in which the Hotri priest gives instructions. 'From the seat of the Hotri priest' means 'from the duties of the Hotri priest rightly performed'; because from a mere place no result could follow. What follows from this is that whatever is incorrectly sung—*i.e.*, whatever mistake is committed by the *udgâtri* priest, in the due performance of his duties—is rectified; just as medication rectifies the discrepancies of the humours (of the body).

—o—

Thus ends the *Fifth Khanda* of the *First Adhyâya*.

—o—

ADHYA'YA I.

—o—

KHANDA VI.

—o—

इयमेवर्गग्निः साम तदेतदेतस्यामृच्यध्यूढꣳ साम तस्मादृच्यध्यूढꣳ साम गीयत इयमेव साऽग्निरमस्तत्साम ॥ १ ॥

This is *Rik*; and fire is *Sâma*. This *Sâma* rests on that *Rik*; therefore, the *Sâma* is sung as resting on the *Rik*. *This* is '*Sâ*' and fire is '*ama*,' and that makes '*Sâma*'. (1).

Com.—Now, is laid down another method of meditation on *udgîtha*, for the accomplishment of all ends. *This Earth is Rik*,—*i.e.*, one ought to think of *Rik* as the Earth. In the same manner, Fire is *Sâma*; *i.e.*, one ought to think of *Sâma* as fire. It is now explained how Earth and Fire have the character of *Rik* and *Sâma* respectively. This *Sâma*, named 'fire,' rests on the *Rik* in the shape of this Earth,—*i.e.*, it is located upon this, just as the *Sâma* does on *Rik*. It is for this reason, that even now the *Sâma*-singers sing the *Sâma* as resting upon *Rik*. Just as *Rik* and *Sâma* do not absolutely differ from one another, so also do the Earth and Fire. How is that? This Earth indeed is 'Sâ'—*i.e.*, denoted by the first half of the word '*Sâma*' and the Fire is '*ama*' *i.e.*, signified by the other half of the same. Thus the two, Fire and Earth, being signified by the same word '*Sâma*', constitute '*Sâma*.' Therefore, the two, Earth and Fire, do not differ from each other absolutely, and are mutually interlaced, just like *Rik* and *Sâma*. And for this reason, to Earth and Fire belong the characters of *Rik* and *Sâma*,—such is the meaning. Some people explain the passage, "This is *Sâ*, and Fire *ama*" as being

for the purpose of enjoining the thinking of the letters of the word "*Sâma*", as Earth and Fire.

अन्तरिक्षमेवर्ग्वायुः साम तदेतदेतस्यामृच्यध्यूढꣳ साम तस्मा-
दृच्यध्यूढꣳ साम गीयतेऽन्तरिक्षमेव सा वायुरमस्तत्साम ॥ २ ॥

द्यौरेवर्गादित्यः साम तदेतदेतस्यामृच्यध्यूढꣳ साम तस्मादृच्य-
ध्यूढꣳ साम गीयते द्यौरेव साऽऽदित्योऽमस्तत्साम ॥ ३ ॥

The sky is *Rik*, and the air *Sâma*; this *Sâma* rests on that *Rik*; therefore the *Sâma* is sung as resting on the *Rik*. The sky is '*Sâ*' and the air is '*ama*', and they constitute *Sâma*. (2).

The Heaven is *Rik*; and the sun is *Sâma*. This *Sâma* rests on that *Rik*; therefore, this *Sâma* is sung as resting on the *Rik*. The Heaven is '*Sâ*' and the sun is '*ama*', and they constitute '*Sâma*'. (3).

Com.—"*The sky is Rik, the air Sama*" &c. is to be explained as before.

नक्षत्राण्येवर्क्चन्द्रमाः साम तदेतदेतस्यामृच्यध्यूढꣳ साम तस्मा-
दृच्यध्यूढꣳ साम गीयते नक्षत्राण्येव सा चन्द्रमा अमस्तत्साम ॥ ४ ॥

The stars are *Rik*, and the moon *Sâma*; this *Sâma*, rests on that *Rik*; therefore, the *Sâma* is sung as resting on the *Rik*; the stars are '*Sâ*' and the moon '*ama*' and they make up '*Sâma*.' (4).



Com.—The moon is the lord of all the stars; hence it is called "*Sâma.*"

अथ यदेतदादित्यस्य शुक्लं भाः सैवर्गथ यन्नीलं परः कृष्णं तत्साम तदेतदेतस्यामृच्यध्यूढंऽसाम तस्मादृच्यध्यूढंऽसाम गीयत ॥ ५ ॥

Now the white light of the sun is *Rik*; and the blue exceeding darkness is *Sâma*. This *Sâma* rests upon that *Rik*; therefore, this *Sâma* is sung as resting upon that *Rik*. (5).

Com.—That which is the white light in the sun is *Rik*. And that in the sun, which is extremely blue or dark, is *Sâma*. This (blackness in the sun) is seen only by those whose sight (or mind) is well-controlled.

अथ यदेवैतदादित्यस्य शुक्लं भाः सैव साऽथ यन्नीलं परः कृष्णं तदमस्तत्सामाथ य एषोऽन्तरादित्ये हिरण्मयः पुरुषो दृश्यते हिरण्यश्मश्रुर्हिरण्यकेश आप्रणखात्सर्व एव सुवर्णः ॥ ६ ॥

The white light of the sun is '*Sâ*' and the blue exceeding darkness '*ama*'; thus they make '*Sâma*'. Now the golden person that is seen in the sun,—the person with golden beard and golden hair,—all is golden, to the very tips of his nails. (6).

Com.—These lights of the sun, the white and black.

are *Sâ* and '*ama*'—thus making "*Sâma*". Now "the person inside the sun" who *appears* as if made up of gold: it is not possible for the God to be made of gold; *firstly*, because in that case, it would not be possible for him to have *Sâma* and *Rik* for his joints, and to be free from evil. For, anything made of gold, being inanimate, cannot be touched by evil; and as such, it (the evil) could not be prohibited (with regard to it). And *secondly*, because the person in the eye is not perceived to be so (made of gold). Therefore the word "*Hiranmaya*", (*golden*) must be explained as an elliptical simile, signifying "bright, effulgent," (lit. *consisting of light*). The interpretation of the following words also is similar. "*Purusha*" (person) is that which *lies in the body* (*puri sêté*) or that which fills up (*pûrayati*) the body. Such a person in the sun, who is seen, by those whose exterior eye has been suppressed (from activity) and whose minds are well controlled, by such means as leading a life of studentship and the like (Brahmacharyâ &c.). Inasmuch as even of one who is bright, the beard and hair might be black, it (the shape of these in the Solar Person) is specified: "*with golden beard and golden hair*"—*i.e.*, his beard and hair are also effulgent (*i.e.*, consist of light only). "*Pranakha*" is the tip of the nail; all (his limbs), to the very tips of the nails, are "*golden*"—*i.e.*, consist of light.

तस्य यथा कप्यासं पुण्डरीकमेवमक्षिणी तस्योदिति नाम स एष सर्वेभ्यः पाप्मभ्य उदित उदेति ह वै सर्वेभ्यः पाप्मभ्यो य एवं वेद ॥ ७॥

His eyes are bright like red lotus; and His name is '*ut*'; He has risen above all evil. He verily rises above all evil, who knows this. (7).

Com.—Of this person of golden colour, there is a further peculiarity in the eyes. How? "*A'sa of the monkey*" —*A'sa* = *A'si*, to sit + *ghan*, instrumental. '*A'sa*' means that portion of the monkey's back on which it sits. And the eyes of that Person is bright, like the lotus which is like the seat of the monkey. Inasmuch as the monkey's seat is compared to the lotus to which the eyes are compared, the simile cannot be said to be lower than the dignity of the eyes. Of this Person, endowed as He is with the aforesaid qualities, the secondary name is "*Ut*". Why *secondary*? Because this God (Person) has risen above all evil and its effects. It will be explained later on that "this Self is free from evil, &c., &c." (*Udita* = *ut* + *ita*, gone or risen above). For this reason He is named "*Ut*". One, who knows in the aforesaid manner, this Person, named "*Ut*", endowed with the aforesaid properties, he too rises above all evil. "*Ha*" and "*Vâ*" are indeclinables signifying *certainty*, the meaning being "*it is certain* that he rises, &c."

तस्यर्क्च साम च गेष्णौ तस्मादुद्गीथस्तस्मात्त्वेवोद्गीतैतस्य हि गाता स एष ये चामुष्मात्पराञ्चो लोकास्तेषां चेष्टे देवकामानां चेत्यधिदैवतम् ॥ ८ ॥

Of Him, *Rik* and *Sâma* are joints; therefore is He *udgîtha*. Hence (is the priest called) '*Udgâtâ*', inasmuch as he is the singer (*gâtâ*) of this (person, named '*Ut*'). He is the lord of the worlds beyond that, as also of the desires of the gods. This with reference to gods. (8).

Com.—With a view to explain that the aforesaid god is *udgîtha*, just like the sun, &c., it is declared: "*Of Him Rik and Sâma are the joints*". As the God is the Self (essence) of all, inasmuch as He is the lord of the desires of all the worlds, high and low,—it is only reasonable that He should have *Rik* and *Sâma*, in the shape of the Earth and Fire, for His joints; also because He is the source of all. And since He is named "*Ut*" and has *Rik* and *Sâma* for his joints, therefore, He is mystically called "*Udgîtha*"—the God being fond of things mystic— this name being suggested by the fact of His having *Rik* and *Sâma* for his joints. Such is the meaning of the sentence, "*therefore He is Udgîtha.*" For this reason is the priest called "*udgâtâ*", the *singer* of *ut*. Because he is the singer (*gâtâ*) of this God named "*Ut*", therefore is "*Udgâtâ*" the well-known

name of the *Udgâtri* priest. This god, named "*Ut*" is the lord of all the worlds that are beyond—*i.e.*, above —that, *i.e.*, the Sun. The particle "*Cha*" implies that He is not only the lord of these (worlds), but He also upholds (or supports) them,—as declared in such *mantras* as "He upheld this Earth and the Heaven," &c., &c. And further "*He is the lord of the desires of the gods.*" "*This with reference to gods*"—*i.e.*, we have described the form of the god "*udgîtha*", with regard to gods.

—o—

Thus ends the *Sixth Khanda* of *Adhyâya I.*

—o—

ADHYA'YA I.

—o—

KHANDA VII.

—o—

अथाध्यात्मं वागेवर्क्प्राणः साम तदेतदेतस्यामृच्यध्यूढꣳ साम तस्मादृच्यध्यूढꣳसाम गीयते । वागेव सा प्राणोऽमस्तत्साम ॥१॥

Now with reference to the body: Speech is *Rik*, Breath is *Sâma*. This *Sâma* rests on that *Rik*; therefore, the *Sâma* is sung as resting on the *Rik*. Speech is '*Sâ*' and Breath '*ama*' and that makes '*Sâma*'. (1).

Com.—Now we explain that with reference to the body: "*Speech is Rik and Breath Sâma,*" on account

of the similarity of position above and below. By "Breath" is meant the nose together with the air (breathed). "Speech is '*Sâ*' and Breath is '*ama*' &c." as explained before.

चक्षुरेवर्गात्मा साम तदेतदेतस्यामृच्यध्यूढꣳसाम तस्मादृच्यध्यूढꣳसाम गीयते । चक्षुरेव साऽऽत्माऽमस्तत्साम ॥ २ ॥

The eye is *Rik*, and the self is *Sâma*. This *Sâma* rests on that *Rik*; therefore, the *Sâma* is sung as resting on the *Rik*. The eye is '*Sâ*' and the self '*ama*'and that makes '*Sâma*'. (2).

Com.—"*The eye is Rik and the self Sâma*"; by "*âtmâ*" here is meant the *shadow-self*; and this *Sâma*, because it rests in the Eye (as *Sâma* rests in *Rik*.)

श्रोत्रमेवर्ङ्मनः साम तदेतदेतस्यामृच्यध्यूढꣳ साम तस्मादृच्यध्यूढꣳसाम गीयते । श्रोत्रमेव सा मनोऽमस्तत्साम ॥ ३ ॥

The ear is Rik, and the mind is *Sâma*. This *Sâma* rests on that *Rîk*; therefore, the *Sâma* is sung as resting on the *Rik*. The ear is '*Sâ*' and the mind '*ama*'; and that makes '*Sâma*'. (3).

Com.—"*The ear is Rik, and the mind Sâma:*" the mind is "*Sâma*", because it controls the ear.

अथ यदेतदक्ष्णः शुक्लं भाः सैवर्गथ यन्नीलं परः कृष्णं तत्साम तदेतदेतस्यामृच्यध्यूढꣳसाम तस्मादृच्यध्यूढꣳसाम गीयते । अथ

यदेवैतदक्ष्णः शुक्लं भाः सैव साऽथ यन्नीलं परः कृष्णं तदमस्तत्साम ॥ ४ ॥

Now, the white light of the eye is *Rik*, and the blue extreme darkness is *Sâma*. This *Sâma* rests on that *Rik*; therefore the *Sâma* is sung as resting on the *Rik*. The white light of the eye is '*Sâ*' and the blue extreme darkness '*ama*'; and that makes '*Sâma*'." (4).

Com.—"*The white light of the eye is Rik*"; and the blue extreme darkness,—like that in the sun,—which is the substratum of vision, is *Sâma*.

अथ य एषोऽन्तरक्षिणि पुरुषो दृश्यते सैवर्क्तत्साम तदुक्थं तद्यजुस्तद्ब्रह्म तस्यै तस्य तदेव रूपं यदमुष्य रूपं यावमुष्य गेष्णौ तौ गेष्णौ यन्नाम तन्नाम ॥ ५ ॥

Now, the person who is seen in the eye,—He is *Rik*, He is *Sâma*, He is *uktha*, He is *Yajus*, He is *Brahman*. Of this (person) the form is the same as the form of that (person), His joints are the same as those of the other, and His name is the same as that of the other.(5).

Com.—"*The person that is seen in the Eye*", &c., as before. This is the *Rik* with reference to the body, and speech &c., and the Earth &c., are so, with reference to gods. It is well-known that *Rik* consists of letters composed in metrical lines; the same is the case with *Sâma*. Or, being mentioned with "*Uktha*," '*Sâma*'

may mean the '*Stotra*' hymn; "*Uktha*" is the '*Sâstra*' hymn; and different from this is *Yajus*—all such sentences as end in '*Svâha*' '*Svadha*' '*Vashat*', &c., are *Yajus*; and all this is this (person); because he is the essence (self) of all, and the source of all, as we have already explained (before). "He is *Brahman*" means that He is the *three Vedas*; inasmuch as what form the subject of the present discourse are *Rik*, &c. "Of this person in the eye, the form is the same, &c.," refers the aforesaid form to the present case. What is it? The *same as the form of that*,—*i.e.*, of the person in the sun; that is to say, the "golden colour", &c., mentioned above with reference to gods. The joints of this Person in the eye are the same as the joints of that Person in the sun. His name is the same as the name of that Person in the sun—*viz.*, "*ut*" and "*udgîtha*". If it be urged that "inasmuch as there is difference of position, and there are references of the form, properties and name (of the one to the other), and as the objects of control are laid down as different,—there must be a difference between the Person in the sun and that in the eye",—(we reply) not so; because, it is not possible for one and the same (meditator) to be both, one by (meditating upon) that (person in the sun) and another by (meditating upon) this (person in the eye). That is to say, the meditator of the person in the sun becomes the lord of

the worlds beyond the sun; and the meditator on the person in the eye becomes the lord of the world lower down; now, for one and the same meditator, it is not possible to acquire two different forms; therefore, the Person in the eye must be held to be the same as the person in the sun. If it be argued that "one and the same thing may have a dual form through its becoming divided two-fold,—as will be declared later on that 'he becomes one-fold, he becomes three-fold &c',"—then (we reply) not so: since it is not possible of a single *sentient* being, which is impartite, to be divided. Therefore, it must be admitted that that with reference to gods and that with reference to the body are one and the same. The reference of form &c., which you have asserted to be the grounds of difference, do not imply any difference. What they do is only to preclude any doubts as to these two being different on account of the difference of their positions.

स एष ये चैतस्मादर्वाञ्चो लोकास्तेषां चेष्टे मनुष्यकामानां चेति तद्य इमे वीणायां गायन्त्येतं ते गायन्ति तस्मात्ते धनसनयः ॥६॥

Of all the worlds that are beneath that (the eye); He is the lord, as also of the desires of men. Therefore, those that sing to the lyre, sing Him alone and hence they obtain wealth. (6).

Com.—"*Sa êsha*"—the person in the eye. Of all the

words that are below this self with reference to the body, He is the lord, as also of all desires in connection with men. Therefore, those that sing to the lyre, sing Him alone; and because they sing the Lord, therefore, they beocme endowed with wealth.

अथ य एतदेवं विद्वान्साम गायत्युभौ स गायति सोऽमुनैव स एष ये चामुष्मात्पराञ्चो लोकास्ताꣳश्चाऽप्नोति देवकामाꣳश्च ॥ ७ ॥

He who knowing this, sings *Sâma*, sings to both. Through that (Person in the sun), he obtains the worlds beyond that (sun), and the desires of the gods. (7).

Com.—One who, knowing this—*i.e.*, knowing the aforesaid god '*udgîtha*'—sings a *Sâma*, then he sings to both the person in the Sun, as well as the person in the eye. The result accruing to such a knower is described. One who knows this obtains the worlds that are beyond that (sun), and also the desires of gods;—that is to say, after having become the god in the sun &c., &c.

अथानेनैव ये चैतस्मादर्वाञ्चो लोकास्ताꣳश्चाऽऽप्नोति मनुष्यकामाꣳश्च तस्मादु हैवंविदुद्गाता ब्रूयात् ॥ ८ ॥

कं ते काममागायानीत्येष ह्येव कामागानस्येष्टे य एवं विद्वान्साम गायति साम गायति ॥ ९ ॥

And through this (person in the eye), one obtains the worlds that are beneath this (the eye), and also the desires of men. Therefore, verily, the *udgâtri* priest, knowing this, should say the following (to the sacrificer). (8).

'What desire shall I obtain for thee, by singing?' He becomes capable of obtaining desires by singing, who, knowing this, sings a *Sâma*,—yea sings a *Sâma*. (9).

Com.—Through this—person in the eye—one obtains the worlds beneath the eye, and also the desires of men;—that is to say, after he has become the person in the eye. Therefore, the *udgâtri* priest knowing this should address the sacrificer, and ask him "What desire, object, shall I sing out for thee?" since the *udgâtri* priest, knowing this, becomes capable of accomplishing a desirable end by means of singing. Who is so capable? One, who knowing this, sings the *Sâma*. The repetition (in the end) is with a view to indicate the end of the (treatment of) meditation (on the *udgîtha*).

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Thus ends the *Seventh Khanda* of *Adhyâya I.*

——o——

ADHYA'YA I.

—o—

KHANDA VIII.

—o—

त्रयो होद्गीथे कुशला बभूवुः शिलकः शालावत्यश्चैकितायनो दाल्भ्यः प्रवाहणो जैवलिरिति ते होचुरुद्गीथे वै कुशलाः स्मो हन्तोद्गीथे कथां वदाम इति ॥ १ ॥

There were three (persons) well-versed in *udgîtha*, Silaka Sâlâvatya, Chaikitâyana Dâlbhya and Pravâhana Jaivali. They said: "We are well-versed in *udgîtha*; let us have a discussion on *udgîtha*." (1).

Com.—The syllable '*Om*' being capable of being meditated upon in various ways, the *sruti* introduces another method of its meditation, resulting in the highest (happiness). The story is introduced with a view to make the comprehension (of the subject) easy. "Three", *i.e.*, three in number. '*Ha*' signifies *tradition* "Such is the tradition."—"*They were well-versed in the Udgîtha*"—*i.e.*, efficient in the knowledge of *udgîtha*,—that is to say, among certain persons congregated in a certain place, at a certain time, and for a certain purpose, these were the three versed in it; for, certainly in the whole world, these three alone could not have been knowing the *udgîtha*; and we hear of such persons as Ushasti, Jânasruti, Kaikeya, &c., being almost

omniscient. Who were these three? Silaka, the son of Sâlâvata,—the son of Chikitâyana, among the descendants of Dâlbha (or this person may have been known as the son of two men, Chikitâyana and Dâlbha),—and Pravâhana, the son of Jîvali. These three persons said: "We are known to be well-versed in *udgîtha*; therefore, if you all permit, we shall have some discussion on *udgîtha*—*i.e.*, we shall consider the *udgîtha*, in the way of questions and answers." And by a discussion among people versed in it, there would be a destruction of all mistaken notions, appearance of fresh cognitions, and removal of doubts. Therefore, it is advisable to bring together people knowing a subject—such is the signification of the story. We find such meeting of Silaka &c.. in the present instance.

तथेति ह समुपविविशुः स ह प्रवाहणो जैवलिरुवाच भगवन्तावग्रे वदतां ब्राह्मणयोर्वदतोर्वाचꣳ श्रोष्यामीति ॥ २ ॥

They said 'yes,' and sat down. Then Pravâhana Jaivali said: 'you, sirs, speak first; and I shall listen to the words of two Brâhmanas conversing.' (2).

Com.—Having said "yes", they sat down. Then, inasmuch as a king is more forward (than the rest), Pravâhana Jaivali said to the other two: "Do you both, revered ones, speak first." From the force of the expression "two Brâhmanas" it appears that the

speaker was a King (Kshatriya). "I shall listen to what you two say". On account of the addition of "speech", some people take it to imply "words without any sense."

स ह शिलकः शालावत्यश्चैकितायनं दाल्भ्यमुवाच हन्त त्वा पृच्छानीति पृच्छेति होवाच ॥ ३ ॥

Then Silaka Sâlâvatya said to Chaikitâyana Dâlbhya, 'Well, may I question you?' 'Do question' he said. (3).

Com.—Out of the two thus addressed Silaka Sâlâvatya said to Chaikitâyana Dâlbhya: "If you permit. I shall question you"; and being thus addressed, the other replied, "Do question".

का साम्नो गतिरिति स्वर इति होवाच स्वरस्य का गतिरिति प्राण इति होवाच प्राणस्य का गतिरित्यन्नमिति होवाचान्नस्य का गतिरित्याप इति होवाच ॥ ४ ॥

'What is the essence of *Sâma*?' He said, 'Tune'. 'What is the essence of Tune?' He said 'Breath'. 'What is the essence of Breath?' He said 'Food'. 'What is the essence of food?' 'Water.' (4).

Com.—Having obtained permission he said: "What is the essence or substratum, or final principle, of *Sâma*? By '*Sâma*' here is meant the *udgîtha*, because it is this that, as an object of meditation, forms the subject of

the present discourse; and it will be said later on that "*udgîtha* is the highest" &c. Being thus questioned, Dâlbhya said: "Tune,"—because the *Sâma* consists of tunes; and that of which a certain thing consists, is its essence, or substratum, just as the jar, &c., have *clay* for their substratum or essence. "What is the essence of Tune?" He replied "Breath,"—inasmuch as tune is accomplished by means of breath; breath is its essence. What is the essence of Breath?" He replied "Food,"—because the breath rests on food, as declared by the *Srutis* "Breath dies up, without food," and "Food is the string". "What is the essence of food?" He replied "Water",—because food is produced out of water.

अपां का गतिरित्यसौ लोक इति होवाचामुष्य लोकस्य का गतिरिति न स्वर्गं लोकमतिनयेदिति होवाच स्वर्गं वयं लोकꣳ सामाभिसंस्थापयामः स्वर्गसꣳस्तावꣳहि सामेति ॥ ५ ॥

'What is the essence of water?' He said 'That world.' 'What is the origin of that world?' He said 'One ought not to carry (the *Sâma*) beyond the world of Heaven; we locate the *Sâma* in the world of Heaven, since *Sâma* is praised as Heaven?' (5).

Com.—'What is the essence of water?' He said 'That world',—because it is from "that world" (Heaven) that rain is produced. 'What is the essence of that world?'

—being thus questioned, Dâlbhya said: "No one should carry the essence of *Sâma* beyond that world of Heaven. Therefore, we too locate the *Sâma* in the world of Heaven; that is to say, we recognise the *Sâma* as resting in Heaven; inasmuch as *Sâma* is praised as 'Heaven,"—in such *Srutis* as "The *Sâma-Vêda* is the world of Heaven."

तꣳह शिलकः शालावत्यश्चैकितायनं दाल्भ्यमुवाचाप्रतिष्ठितं वै किल ते दाल्भ्य साम यस्त्वेतर्हि ब्रूयान्मूर्धा ते विपतिष्यतीति मूर्धा ते विपतेदिति ॥ ६ ॥

Then Silaka Sâlâvatya said to Chaikitâyana Dâlbhya: "Your *Sâma*, verily, O Dâlbhya, is not completely established. If now, some one were to say *your head shall fall off*, surely your head would fall off." (6).

Com.—Silaka Sâlâvatya said to Chaikitâyana Dâlbhya: "*Your Sâma is not completely established*,"—that is to say, "you have not mentioned its final essence, the highest." '*Va*' recalls the scripture (with regard to *Sâma*), as does also '*Kila*'. If some knower of *Sâma*, not tolerating such inadequate treatment, were, at this time, to say 'since you wrongly know the incomplete *Sâma* to be completely established, on account of the fault of making such an assertion, your head shall fall off',—then, since you have committed such a

fault your head would fall off, undoubtedly; though I do not utter any such imprecation,—such is the meaning. *Objection*: "If he committed a fault for which his head would fall off, it should have fallen even without another person saying so; and if it did not fall off without such saying, it would not fall off even on some one saying so. Otherwise (if even without a fault one's head could fall off merely on account of some one saying so, then) such assertion by others would bring about the approach of (the results of) actions not performed, and the destruction (of the effects) of those performed." *Reply*: This objection does not stand; inasmuch as the actions performed, whether good or bad, depend, for the manifestation of their results, upon the agencies of place and time. In the same manner, the ignorance, which is the cause of the falling off of the head, depends upon the agency of another person's declaration.

हन्ताहमेतद्भगवतो वेदानीति विद्धीति होवाचामुष्य लोकस्य का गतिरित्ययं लोक इति होवाचास्य लोकस्य का गतिरिति न प्रतिष्ठां लोकमति नयेदिति होवाच प्रतिष्ठां वयं लोकꣳ सामाभिसꣳस्थापयामः प्रतिष्ठासꣳस्तावꣳ हि सामेति ॥ ७ ॥

"Well then, may I learn this from you, Sir?" He said 'Learn.' 'What is the essence of that world?' He said 'This world.' 'What is the origin of this world?' He said 'One ought not to carry the *Sâma* beyond this world as its rest. We locate the *Sâma* in this world as its rest; for *Sâma* is extolled as *rest*'. (7).

Com.—Being thus addressed, Dâlbhya said: "Well, may I learn from you on what the *Sâma* rests?" Sâlâvatya replied: "Learn it." "What is the essence or substratum of *that* world"?—being thus asked by Dâlbhya, Sâlâvatya replied "This world",—since this world supports that world (Heaven) by means of sacrifices, gifts, offerings, &c., as declared in the *Sruti*: 'Thus the gods live upon gifts'; and further it is a perceptible fact that this earth is the support of all creatures; therefore, of *Sâma* also, this world is the rest (or support). Being asked "What is the substratum of this world?" Sâlâvatya said: "One ought not to carry the *Sâma* beyond this world, as its rest; hence, we locate the *Sâma* in this world, as its rest; because, *Sâma* is extolled as *rest*,"—so says the *Sruti*. "This (Earth) is the *Rathantara* (*Sâma*)."

तꣳह प्रवाहणो जैवलिरुवाचान्तवद्वै किल ते शालावत्य साम यस्त्वेतर्हि ब्रूयान्मूर्धा ते विपतिष्यतीति मूर्धा ते विपतेदिति हन्ताहमेतद्भगवतो वेदानीति विद्धीति होवाच ॥ ८ ॥

To him said Praváhana Jaivali: "Your *Sâma* verily O Sâlâvatya, has an end. And if any one were now to say *your head shall fall off*, surely your head would fall off." "Well then, may I learn this from you sir?" He said "Learn." (8).

Com.—When he had said this, Pravâhana Jaivali said to him: "O Sâlâvatya, your *Sâma* (the Earth) has an end (is perishable)" &c. &c., as before. Then Sâlâvatya said: "Well then, may I learn it from you, sir?." He replied "Learn it." And being thus permitted, Sâlâvatya asked (him).

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Thus ends the *eighth Khanda* of *Adhyâya I.*

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ADHYA'YA I.

—o—

KHANDA IX.

—o—

अस्य लोकस्य का गतिरित्याकाश इति होवाच सर्वाणि ह वा इमानि भूतान्याकाशादेव समुत्पद्यन्त आकाशं प्रत्यस्तं यन्त्याकाशो ह्येवैभ्यो ज्यायानाकाशः परायणम् ॥ १ ॥

"What is the essence of this world?" "He said *A'kâsa*;" for, all these creatures are produced from *A'kâsa* and return into *A'kâsa*. Because, *A'kâsa* is greater than these; therefore *A'kâsa* is the substratum. (1).

Com.—'*What is the essence of this world?*' '*A'kâsa,*' replied Pravâhana,—by *A'kâsa* is meant the supreme Self, as declared in the *Sruti.*' 'He is *A'kâsa* by name." The production or creation of all creatures is Its work; and in it do all creatures become dissolved. As will be declared later on: "It created Light; Light in the Supreme Deity &c. &c." All these creatures—moveable and immoveable—are produced out of *A'kâsa* in the order of Light, food, &c.,—by its innate energy. "*They return into A'kâsa*",—*i.e.*, at the time of Universal Dissolution, return to It, in the reverse order. Because *A'kâsa* is greater than all these creatures, therefore It is the supreme substratum (essence) of all these creatures, at all times.

स एष परोवरीयानुद्गीथः स एषोऽनन्तः परोवरीयो हास्य भवति परोवरीयसो ह लोकाञ्जयति य एतदेवं विद्वान्परोवरीया ँ समुद्गीथमुपास्ते ॥ २ ॥

This is the *udgîtha*, highest and best; this is endless. He who, knowing this, meditates upon *udgîtha*, the highest and best, has what is highest and best, and he wins the highest and best worlds. (2).

Com.—This is the highest of the high and best of the good, *udgîtha*,—*i.e.*, the fully equipped Supreme Self. Hence It is endless, without an end. One who, thus knowing this to be the highest and best Supreme

Self, without an end, meditates upon the highest and best *udgítha*,—to him accrues the following result: the life of such a knower becomes high and excellent,—this is the visible gain; and the invisible gain is that he wins the high and excellent, gradually improving worlds up to the *Brahmic A'kása*. These results accrue to one who, knowing this, meditates upon *udgîtha*.

तꣳ हैतमतिधन्वा शौनक उदरशाण्डिल्यायोक्त्वोवाच यावत्त एनं प्रजायामुद्गीथं वेदिष्यन्ते परोवरीयो हैभ्यस्तावदस्मिँल्लोके जीवनं भविष्यति ॥ ३ ॥

Atidhanvâ Saunaka, having taught this to Udara Sândilya, said: "As long as, among your descendants, they will know the *udgîtha*, their life will be higher and better than ordinary lives." (3).

Com.—And further, knowing this *udgîtha* Atidhanvâ, the son of Sunaka, taught this doctrine of the *udgîtha* to his disciple Udara Sàndilya, and said: "So long as, in the line of your descendants, they (your descendants) will know this *udgîtha*, their life will be higher and better than the lives that are ordinarily known.

तथाऽमुष्मिँल्लोके लोक इति स य एतदेवं विद्वानुपास्ते परोवरीय एव हास्यास्मिँल्लोके जीवनं भवति तथाऽमुष्मिँल्लोके लोक इति लोके लोक इति ॥ ४ ॥

'And so will their state in that other world be.' One who thus knows and meditates,—his life in this world becomes the highest and best, and so all his state in that other world—yea in that other world. (4).

Com.—"And in the other invisible world, their state will be the highest and best"—so said Atidhanvâ Saunaka to Udara Sândilya. In order to remove the doubt—that 'though such results would accrue to the great ones of old, yet they could not belong to us of this cycle'—it is added that even now, one who knowing this meditates upon the *udgîtha*,—his life in this world will be highest and best; and so will his state be in that other world.

—o—

Thus ends the *ninth Khanda* of *Adhyâya I.*

—o—

ADHYA'YA I.

—o—

KHANDA X.

—o—

मटचीहतेषु कुरुष्वाटिक्या सह जाययोषस्तिर्ह चाक्रायण इभ्य-
ग्रामे प्रद्राणक उवास ॥ १ ॥

When these Kurus had been destroyed by thunder and hail, Ushasti Châkrâyana, with his child-wife, lived,

in a deplorable condition, in the village of the possessor of elephants. (1).

Com.—In connection with meditation on *udgîtha*, one ought also to meditate upon the "Prastâva"—"Pratihâra"; and with a view to explain this, the present *khanda* begins: The story is meant to make the comprehension (of the subject) easier. When the crops in the Kuru country had all been destroyed by thunder and hail, and consequently famine had set in, Ushasti, the son of Châkrâyana, together with his wife who had not reached womanhood, lived in Ibhyagrâma (*i.e.*, the Grâma' or village, belonging to 'Ibhaya' or one who possesses elephants), "*in deplorable condition*," *i.e.*, arrived at the last stage of deplorability in the house of somebody.

स हेभ्यं कुल्माषान्खादन्तं बिभिक्षे तꣳहोवाच । नेतोऽन्ये विद्यन्ते यच्च ये म इम उपनिहिता इति ॥ २ ॥

He begged food of the possessor of elephants, who was eating beans. He (the possessor) said to him: "I have no other (food) than these, which are put up before me". (2).

Com.—Wandering about in search of food, fearlessly went over to the Master of Elephants who was eating beans of an inferior quality, and begged his food of him. The Master of Elephants said to Ushasti: "I

have got no beans save those that are being eaten by me and are impure (or state), that have been thrown into this platé of mine. So, what can I do?" Then Ushasti replied.

एतेषां मे देहीति होवाच तानस्मै प्रददौ हन्तानुपानमित्युच्छिष्टं वै मे पीतꣳ स्यादिति होवाच ॥ ३ ॥

" Give me out of these " he said. He gave them to him. (He said) 'Well, here is water?' He replied: 'I would be drinking something left by another (and hence impure).' (3).

Com.—" *Out of these* ", *i.e.*, these, "give me" he said. These, the Master of Elephants, gave to Ushasti. "Take this water near me to drink"—being thus addressed he (Ushasti) said: "If I will drink out of this, I will be drinking something left by another and hence impure." Being thus addressed, the other said:

न स्विदेतेऽप्युच्छिष्टा इति न वा अजीविष्यमिमानखादन्निति होवाच कामो म उदकपानमिति ॥ ४ ॥

"Are not these also left over and impure?" He replied, 'I will not live, if I do not eat these; while as for a drink of water, I can get it whenever I like."

Com.—"Are not these beans also impure?". On this, Ushasti said "If I do not eat these beans, I will not live; whereas I can get a drink of water whenever I like".

The meaning of this is that one, who is endowed with knowledge and fame, and capable of helping himself and others,—if such a one, falling under the aforesaid deplorable condition, should do such a thing (eat unclean food), no demerit touches him. A mean action is faulty, only when it is performed even while there are actions that are not mean, and which would as easily save one's life;—that is to say, under this latter circumstance if some one were to perform such mean actions, being proud of his knowledge, then a fall into hell would be sure to follow. These meanings are implied by the insertion of the word "pradrânaka" (in deplorable condition).

स ह खादित्वाऽतिशेषाञ्जायाया आजहार साऽग्र एव सुभिक्षा बभूव तान्प्रतिगृह्य निदधौ ॥ ५ ॥

Having eaten them, he gave the remainder to his wife. She had eaten before; and having taken them, she kept them away. (5).

Com.—Having eaten them, he gave the remainder to his wife, having been moved to pity for her. She, the child-wife had obtained food, before getting the beans. Still, in keeping with the character of (good women), she did not reject the beans, but took them from her husband's hands, and laid them aside.

स ह प्रातः संजिहान उवाच यद्बतान्नस्य लभेमहि लभेमहि

धनमात्राᳫ राजाऽसौ यक्ष्यते स मा सर्वैरार्त्विज्यैर्वृणीतेति ॥ ६ ॥

Next morning, on awaking, he said: "Alas, if I could get something to eat, I would get a little of wealth: The king here is going to perform a sacrifice; and he should appoint me to all the priestly offices." (6).

Com.—He, knowing what she had done, having risen from sleep in the morning, spoke out, within hearing of his wife: "*Alas*, if I could get even a little to eat, then having eaten it, and become strong enough, I would go and obtain a little wealth, and then we would have a living." He shows the reason of his hope for wealth. "This king, not very far from here, is going to perform a sacrifice". The Atmanepada in "Yakshyate" "is due to the fact of the king being the sacrificer to whom its result would accrue." And the king, having found a fit person in me, would appoint me for the performance of all the priestly duties in connection with the sacrifice."

तं जायोवाच हन्त पत इम एव कुल्माषा इति तान्खादित्वाऽमुं यज्ञं विततमेयाय ॥ ७ ॥

His wife said to him: 'O my lord, here are those beans'. Having eaten them, he went over to the sacrifice that was being performed. (7)

Com.—He having said this, his wife said to him:

"Well, O my lord, take these beans, which you had made over to me." Having eaten them, he went over to the king's sacrifice, which was being performed (or laid out) by the priests.

तत्रोद्गातॄनास्तावे स्तोष्यमाणानुपोपविवेश स ह प्रस्तोतारमुवाच ॥ ८ ॥

There sat down, in the orchestra, near the Udgâtri priests, who were going to sing out hymns of praise. He said to the Prastotri-priest. (8).

Com.—Having gone there, he went over to the Udgàtri-priests in the orchestra—*i.e.*, that in which praises are sung and sat near them. Having sat down he said to the Prastotri-priest.

प्रस्तोतर्या देवता प्रस्तावमन्वायत्ता तां चेदविद्वान्प्रस्तोष्यसि मूर्धा ते विपतिष्यतीति ॥ ९ ॥

O Prastotri, if, without knowing the Deity that belongs to the Prastâva, thou dost sing it, thy head will fall off. (9).

Com.—" O Prastotri, &c." are meant to attract attention. The Deity that belongs to the singing of the Prastâva,—if, without knowing this Deity of the Prastâva, thou dost sing it, before me, who know it, then thy head will fall off. "*Before me*"—This is added because if the head were to fall off even in his absence,

then such persons, as know only the action (and not the secret of its Diety &c.,) would not be entitled to any actions. And this would not be right; inasmuch as we do find actions being performed by persons knowing only the action (and not its meaning &c.,); *and secondly*, because we find the *sruti* laying down the "Southern Path" (for those who do not know the secret meanings); for certainly, if persons ignorant of the secret meaning were not entitled to actions, then the *sruti* would mention the "Northern Path" only. Nor can it be said that the "Southern Path" is mentioned with regard to only such actions as are prescribed in the *srutis* (the "Northern Path" referring to actions prescribed in the *Veda*);—because of such *srutis*, as "by means of sarifices and gifts, &c." And further "after having been thus exhorted by me" clearly shows that the ignorant are debarred from priestly duties, only in the presence of a learned person, and not in every case, such as those of *Agnihotra*, actions prescribed in *srutis*, study of the *Veda* and the like;—because we find the *Veda* permitting certain such actions (to be performed by the uninitiated). Thus it is established that even those that know only the form of the actiôn, are entitled to its performance.

एवमेवोद्गातारमुवाचोद्गातर्या देवतोद्गीथमन्वायत्ता तां

चेदविद्वानुद्गास्यसि मूर्धा ते विपतिष्यतीति ॥ १० ॥

एवमेव प्रतिहर्तारमुवाच प्रतिहर्तर्या देवता प्रतिहारमन्वायत्ता तां चेदविद्वान्प्रतिहरिष्यसि मूर्धा ते विपतिष्यतीति ते ह समारतास्तूष्णीमासांचक्रिरे ॥ ११ ॥

In the same manner, he addressed the Udgâtri priest: 'O Udgâtri, if without knowing the Deity that belongs to *udgîtha* thou dost sing it, thy head will fall off'. In the same manner, he addressed the Pratihartri-priest. 'O Pratihartri, if without knowing the Deity that belongs to the Pratihâra, thou shouldst sing, thy head will fall off'. They stopped and sat down in silence. (10. 11).

Com.—In the same manner, he addressed the Udgatri priest and the Pratihartri-priest. The rest is similar to what has gone before. "They"—the Prastotri-priest &c.—" stopped," *i.e.*, desisted from their respective actions, for fear of their heads falling off, and sat down in silence, without doing anything else.

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Thus ends the *tenth Khanda* of *Adhyaya* I.

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ADHYA'YA I.

—o—

KHANDA XI.

—o—

अथ हैनं यजमान उवाच भगवन्तं वा अहं विविदिषाणीत्युषस्तिरस्मि चाक्रायण इति होवाच ॥ १ ॥

Then the sacrificer said to him: 'I should like to know you, Sir.' He said: 'I am Ushasti Châkrâyana.' (1).

Com.—After this, the sacrificer, the king, addressed him: 'I should like to know you, respected sir'. Being thus addressed, he said: 'I am Ushasti Châkrâyana, a name, which you may have heard.'

स होवाच भगवन्तं वा अहमेभिः सर्वैरार्त्विज्यैः पर्यैषिषं भगवतो वा अहमवित्त्याऽन्यानवृषि ॥ २ ॥

He said: 'Sir, I looked for you, for all these priestly offices; and not finding you I appointed others.' (2).

Com.—The sacrificer said: "Indeed, I did hear of you, as endowed with many qualities, and hence I looked out for you for all these priestly duties; and having searched you, and not having found you I have appointed others."

भगवाꣳस्त्वेव मे सर्वैरार्त्विज्यैरिति तथेत्यथ तर्ह्येत एव समतिसृष्टाः स्तुवतां यावत्त्वेभ्यो धनं दद्यास्तावन्मम दद्या इति तथेति ह यजमान उवाच ॥ ३ ॥

But now, Sir, please take up all priestly duties. 'Very well; let these, with my permission, sing the hymns of praise. But as much wealth as you give to them, so much give to me also.' The sacrificer said 'very well.' (3).

Com.—"Even now, Sir, do please accept the priestly offices". Being thus addressed, Ushasti said: "Very well, but let these,—that had been appointed by you previously,—being gladly permitted by me, sing the hymns of praise. But you must do this. This wealth that you give to all of these Prastotri and the rest,—that much wealth you must give to me." Being thus addressed, the sacrificer said "very well."

अथ हैनं प्रस्तोतोपससाद प्रस्तोतर्या देवता प्रस्तावमन्वायत्ता तां चेदविद्वान्प्रस्तोष्यसि मूर्धा ते विपतिष्यतीति मा भगवानवोचत्कतमा सा देवतेति ॥ ४ ॥

Then the Prastotri-priest approached him (and said) "Sir, you said to me, 'O Prastotri, if, not knowing the Deity belonging to the Prastâva, thou dost sing it, thy head will fall off';—which is that Deity?" (4).

Com.—Having heard this assertion of Ushasti, the Prastotri-priest respectfully approached Ushasti. "O Prastotri &c, you had said to me. Now, which is the Deity that belongs to the Prastâva."

प्राण इति होवाच सर्वाणि ह वा इमानि भूतानि प्राणमेवाभिसंविशन्ति प्राणमभ्युज्जिहते सैषा देवता प्रस्तावमन्वायत्ता तां चेदविद्वान्प्रास्तोष्यो मूर्धा ते व्यपतिष्यत्तथोक्तस्य मयेति ॥५॥

He said 'Breath.' For all these creatures merge into Breath alone, and from Breath alone do they rise. This is the Deity belonging to the Prastâva; and if, without knowing this, thou hadst sung it, thy head would have fallen off, after thou hadst been warned by me. (5).

Com.—Being thus asked, he said "Breath." It is true that Breath is the Diety of Prastâva; How? Because all creatures, moveable and immoveable, merge into Breath, at the time of dissolution, and again from Breath do they rise, at the time of the creation. Therefore this is the Deity belonging to the Prastâva; and if, without knowing thus, thou hadst sung it, thy head would surely have fallen off, after thou hadst been warned by me that 'thy head will fall off'. Therefore you did well to desist from the action prohibited by me. Such is the meaning.

अथ हैनमुद्गातोपससादोद्गातर्या देवतोद्गीथमन्वायत्ता तां चेदविद्वानुद्गास्यसि मूर्धा ते विपतिष्यतीति मा भगवानवोचत्कतमा सा देवतेति ॥ ६ ॥

Then the Udgatri-priest approached him: "You, sir, told me, 'Udgatri, if, not knowing the Deity belonging to the *udgîtha*, thou dost sing it, thy head will fall off',—which is that Deity?" (6).

Com.—The Udgâtri-priest asked "which is that Deity, which belongs to the *udgîtha*?"

आदित्य इति होवाच सर्वाणि ह वा इमानि भूतान्यादित्य-मुच्चैः सन्तं गायन्ति सैषा देवतोद्गीथमन्वायत्ता तां चेदविद्वानुद्-गास्यो मूर्धा ते व्यपतिष्यत्तथोक्तस्य मयेति ॥ ७ ॥

He said 'The sun'; for, all these creatures sing to the sun when It stands on high; this is the Deity belonging to the *udgîtha*; and if, without knowing this, thou hadst sung it, thy head would surely have fallen off, after thou hadst been warned by me. (7).

Com.—Being thus asked, he said "The sun." Because all these creatures sing praises of the sun, when It is high above. (The sun is this Deity) Because of the similarity of *ut* (in "*Uchchaiti*" and "*udgîtha*"), just as from the similarity of *pra* (*Prâna* is the Deity of Prastâva). This is the Deity, as before.

अथ हैनं प्रतिहर्तोपससाद प्रतिहर्तर्या देवता प्रतिहारमन्वायत्ता तां चेदविद्वान्प्रतिहरिष्यसि मूर्धा ते विपतिष्यतीति मा भगवानवोचत्कतमा सा देवतेति ॥ ८ ॥

Then the Pratihartri-priest approached him: 'You, sir, told me, O Pratihartri, if, without knowing the Deity that belongs to the Pratihâra, thou dost sing it, thy head will fall off',—which, then, is that Deity. (8).

Com.—In the same manner the Pratihartri-priest approached him, and asked him "which is the Deity that belongs to the *Pratihâra*?"

अन्नमिति होवाच सर्वाणि ह वा इमानि भूतान्यन्नमेव प्रतिहरमाणानि जीवन्ति सैषा देवता प्रतिहारमन्वायत्ता तां चेदविद्वान्प्रत्यहरिष्यो मूर्धा ते व्यपतिष्यत्तथोक्तस्य मयेति तथोक्तस्य मयेति ॥ ९ ॥

He said 'Food'; for, all these creatures live, when they partake of food; this is the Deity that belongs to the *Pratihâra*; and if, without knowing this, thou hadst sung it, thy head would surely have fallen off, after thou hadst been warned by me. (9).

Com.—Being thus asked, he said "Food"; because all these creatures live, while they are taking food for themselves. This the Deity that belongs to the *Pratihâra*. The rest up to "warned by me" is similar to

what has gone before. The meaning of the whole of this Khanda is that one ought to meditate upon the Deities of *Prastâva*, *Udgîtha* and *Pratihâra*, in the shape of Breath, Sun and Food respectively.

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Thus ends the Eleventh *Khanda* of *Adhyâya I.*

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ADHYA'YA I.

—o—

KHANDA XII.

—o—

अथातः शौव उद्गीथस्तद्ध बको दाल्भ्यो ग्लावो वा मैत्रेयः स्वाध्यायमुद्वव्राज ॥ १ ॥

Now then, the *udgîtha* of the dogs. Baka Dâlbhya or Glâva Maitrêya went out for the study of the Veda .(1).

Com.—In the last Khanda has been described the deplorable state brought about by want of food,—a state characterised by the eating of impure and stale food. Hence in order to avoid this, with a view to the acquirement of food, the *srûti* now begins the treatment of the *udgîtha* as seen by the dogs. Baka, the son of Dâlbhya or Glâva, the son of Maitrêyi—the particle '*cha*' has a collective force, signifying that Bàka was the son of two fathers (and we accept this interpretation) because, as in actions, so in objects

also, there can be no alternative views; and further we also have such *srutis* as "with two names, belonging to two families," and we do actually come across, cases of people entitled to cakes from both families. Or the word "*Vâ*" may be simply taken as facilitating the reading of the Veda, its signification being the disregard of the Rishi, due to the mind being engrossed in the *udgîtha*. In order to study the Veda, he went outside the village, near a river, in some quiet place. Since we find the singular number in the verb "*Udvavrâja*," therefore we conclude that Baka and Glâva are two names of one and the same Rishi. The meaning is that since the sage awaited the tune of the *udgîtha* of the gods, his study must be bred to be urged by a desire to obtain food.

तस्मै श्वा श्वेतः प्रादुर्बभूव तमन्ये श्वान उपसमेत्योचुरन्नं नो भगवानागायत्वशनायाम वा इति ॥ २ ॥

Before him a white dog appeared; and other dogs gathering round him, said: 'Sir, sing food for us, we are hungry.' (2).

Com.—Pleased with his study, the Deity or the Sage, taking the form of a white dog, appeared before him, with a view to help him. This white dog was surrounded by other smaller dogs; and they told him "Sir, please sing—*i.e.*, sing and obtain—food for us". This

(allegorically) implies that Speech and the rest, partaking of food in the wake of Breath, spoke to the Breath in the mouth. Since these,—speech, &c.—being satisfied with the study, would naturally help this—Breath in the mouth,—therefore it is only proper that we should interpret the sentence as we have done. "*Because we are hungry.*"

तान्होवाचेहैव मा प्रातरुपसमीयातेति तद्ध बको दाल्भ्यो ग्लावो वा मैत्रेयः प्रतिपालयांचकार ॥ ३ ॥

He said to them: 'Come to me here to-morrow morning'. Baka Dâlbhya or Glâva Maitreya watched (them.) (3).

Com.—Having been thus addressed, the white dog said to the smaller dogs: "Come to me to-morrow in this very place." In '*Upasamiyata*' the length of the vowel is a vedic peculiarity, or it may be an incorrect reading. The appointment of morning as the time is with a view to show that what he will sing is rightly done in the morning; because the sun, who is the supplier of food, is not in our front in the afternoon. In the same place Baka watched his coming.

ते ह यथैवेदं बहिष्पवमानेन स्तोष्यमाणाः संरब्धाः सर्पन्तीत्येवमाससृपुस्ते ह समुपविश्य हिंचक्रुः ॥ ४ ॥

Just as the priests, that are going to sing praises by the *Bahishpavamâna* hymn, move along joined to one another, so did the dogs move along. Having sat down, they began to pronounce '*He is.*' (4).

Com.—The dogs did come to the Sage,—just as in a certain sacrifice, the Udgâtri-priests, that are going to sing the '*Bahishpavamâna*' hymn, move along joined to one another; so did the dogs move along, holding in the mouth one another's tail. And having thus moved along, they sat down and uttered '*Him.*'

ओँ३ मदा३ मों३ पिबा३ मों३ देवो वरुणः प्रजापतिः सविता२ऽन्नमिहा२ऽऽहरदन्नपते३ऽन्नमिहा२ऽऽहरा२ऽऽहरो३मिति ॥ ५ ॥

Om, let us eat! Om, let us drink! Om, may the God Varuna, Prajâpati, Savitri bring us food. Lord of food, bring hither food, yea bring it. (5).

Com.—"*Om, let us eat! Om, let us drink!*" "Deva" (god), so called because He *shines*; "Varuna," because he *rains* in the world; "Prajâpati," because He *protects the people*; "Savitri" is one who brings forth everything, *i.e.*, the Sun. May the Sun, having so many names, bring us food. Having done this, they again said: "*O Lord of food!*"—being the producer of all food, He is called its 'Lord', inasmuch as without his

ripening influence, no food is produced for any living creatures : hence He is called " Lord of food." "Bring hither food for us, yea bring it."—The repetition is meant to show regard for the subject.

—o—

Thus ends the twelfth *Khanda* of *Adhyâya I.*

—o—

ADHYA'YA. I

—o—

KHANDA XIII

—o—

अयं वाव लोको हाउकारो वायुर्हाइकारश्चन्द्रमा अथकारः ॥ आत्मेहकारोऽग्निरीकारः ॥ १ ॥

This world is the syllable '*hâu*'; the Air is the syllable '*hâi*'; the moon is the syllable '*atha*'; the Self is the syllable '*iha*'; the fire is the syllable '*î*'. (1).

Com.—Inasmuch as meditation upon objects of devotion is connected with parts of *Sâma*, what are explained next are other forms of meditation, spoken of collectively, with reference to the syllables of the '*Stobha*,' which is another part of *Sâma*; and they are all spoken of together, because all of them form parts of the *Stobha*. "*This world is the syllable* '*hâu*'", which is a *Stobha* known in the '*Rathantara*' *Sâma*; and this earth is the *Rathantara*; hence on account of this similarity

of relations, one ought to meditate upon the *Stobha* '*hâu*', as this world. "*The Air is the syllable* '*hâi*',—The syllable '*hâi*' is known in the '*Vâmadêvya*' *Sâma*; and the connection of Air and Water is the origin of the "*Vâmadêvya*" *Sâma*; hence, on account of this similarity, one ought to meditate upon the syllable '*hâi*', as the Air. "*The moon is the syllable* '*atha*'" *i.e.*, one ought to meditate upon the syllable '*atha*' as the moon; inasmuch as this world *rests on* food, and the moon consists of food; and also because of the similarity of the presence of '*tha*' and '*a*' in both (*tha* in '*atha*' is the same as the *da* in '*Chandra*'). "The Self is the syllable '*ih*'". The *Stobha* '*iha*' signifies perceptibility, hence the Self is called '*iha*'; and '*iha*' is a *Stobha*. On account of this similarity (one ought to meditate upon the syllable '*iha*' as the Self. "*The Fire is* '*î*':" because of the similarity consisting in the fact of all *Sâmas* containing an '*î*' being sacred to fire.

आदित्य ऊकारो निहव एकारो विश्वे देवा औहोयिकारः प्रजापतिर्हिंकारः प्राणः स्वरोऽन्नं या वाग्विराट् ॥ २ ॥

The Sun is the syllable '*u*'; Invocation is the syllable '*ê*'; the *Visvêdêvas* are the syllable '*auhoyi*'; *Prajâpati* is the syllable '*hin*'; Breath is *svara*; the food is '*yâ*'; the syllable '*vâg*' is *Virât*. (2).

Com.—*The sun is the syllable* '*u*', because people sing

to the sun when He is *high above* (*uchchaih*), and the *Stobha* is '*u*'; since in the *Sâma* sacred to the sun, the *Stobha* is '*u*', therefore the sun is the syllable '*u*'. The Invocation is the *Stobha* '*ê*'; since people call or invoke by saying 'come' (*êhi*), and there is similarity (with the syllable '*ê*'). "*The Visvêdêvas are the syllable* '*auhoyi*'"; because this *Stobha* is found in the *Sâma* sacred to the *Vìsvêdêvas*. "*Prajâpati is the syllable* '*Hin*,'" because *Prajâpati* is indefinable, and the syllable '*hin*' too is indistinct. "*Breath is svara*", '*svara*' is a *Stobha*; and Breath is '*svara*', because it is the source of '*svara*' (*tune*). "*Food is* '*yâ*'", *i.e.*, the *Stobha* '*yâ*' is food, because of the similarity lying in the fact of this world *moving* by means of food. The *Stobha* '*vâq* is '*Virât*' which may mean 'food' or a particular Deity of that name; because this *Stobha* is found in the *Sâma* sacred to *Virât*.

अनिरुक्तस्त्रयोदशः स्तोभः संचरो हुंकारः ॥ ३ ॥

Undefinable is the thirteenth *Stobha*—*viz.*, the indefinite syllable '*hun*'. (3).

Com.—"*Undefinable*"—because not distinct, and hence incapable of saying whether it is this or that; and hence "*sanchara*"—"*indefinite*"—*i.e.*, having only a shape assumed (according to the exigencies of different sections of the Veda.) Which is this? The

thirteenth syllable '*hun*'. As this is indistinct, it ought to be meditated upon without having its peculiarity defined;—such is the sense of the sentence.

दुग्धेऽस्मै वाग्दोहं यो वाचो दोहोऽन्नवानन्नादो भवति य एतामेवꣳ साम्नामुपनिषदं वेदोपनिषदं वेद ॥ ४ ॥

Speech yields to him the milk, which is the milk of speech itself, and he becomes rich in food and an eater of food—one who thus knows the secret doctrine of the *Sâmas*—yea knows the secret doctrine of the *Sâmas*." (4).

Com.—The result of meditating upon the letters of the *Stobha* are now mentioned. "Speech yields the milk &c." has already been explained. One who knows, as explained above, the secret doctrine of the syllables of *Stobha*, which forms part of *Sâma*, to him accrues the result mentioned. The repetition is to point out the end of the *Adhyâya*; or it may be taken as pointing to the end of the explanation of a particular form of meditation on a particular part of *Sâma*.

Thus ends the thirteenth *Khanda* of *Adhyâya I.*

———o———

Thus ends the *First Adhyâya* of the Chhândogya Upanishad.

———o———

The Chha'ndogya Upanishad.

—o—

ADHYA'YA II

—o—

KHANDA I

—o—

ॐ समस्तस्य खलु साम्न उपासनꣳ साधु । यत् खलु साधु तत् सामेत्याचक्षते यदसाधु तदसामेति ॥ १ ॥

Meditation upon the whole *Sâma* is good. Whatever is good, that they call '*Sâma*'; and what is not good '*Asâma*'. (1).

Com.—The section beginning with "one ought to meditate upon the syllable '*Om*' &c.," has laid down the meditation upon parts of *Sâma*, leading to manifold results; and subsequently the meditation upon the letters of the 'Stobha' has been laid down. Because this too is connected with certain parts of the *Sâma*. And now the *Sruti* begins a treatment of the meditations upon the whole *Sâma*; and it is only proper that after the treatment of the meditation upon parts, there should follow that of the meditation of the whole, "*of the whole &c.*"—*i.e.*, of the *Sâma* endowed with all

its parts, fivefold and sevenfold. "Khalu" serves only as an ornament of speech. Since meditation upon the whole *Sâma* is said to be good, the word "good" should not be taken as deprecating the aforesaid meditations. Objection: "But it seems as if *goodness*, not belonging to the former ones, is mentioned here as belonging to the present one." Not so; inasmuch as the sentence concludes by asserting that "*Sâma* is good," The word "*Sâdhu*" means *good*. "How do you know (that *Sâma* is good)?" It is explained: Whatever is known, among people, as *good* or *irreproachable*, is called '*Sâma*' by intelligent people; and what is otherwise is called '*Asâma*'.

तदुताप्याहुःसाम्नैनमुपागादिति साधुनैनमुपागादित्येव तदाहुः। असाम्नैनमुपागादित्यसाधुनैनमुपागादित्येव तदाहुः ॥ २ ॥

Thus they say 'he approached with *Sâma*', where they say 'he approached him well'; and they say 'he approached him with *Asâma*', when they say 'he approached him not well.' (2).

Com.—In the matter of differentiating good and bad, people say—'he approached this King or subordinate lord with *Sâma*'—Meaning by 'he', one from whom people feared ill-treatment of the king. And ordinary people, in giving expression to the same thought, say, 'he approached him *well*', when they find a person not

imprisoned or in any other way badly treated. In a contrary case, where they find imprisonment or some other ill-treatment, they say, 'he approached him with *Asâma*'—*i.e.*, 'he treated him badly.'

अथोताप्याहुः साम नो बतेति यत्साधु भवति साधुबतेत्येव तदाहुः । असाम नो बतेति यदसाधु भवत्यसाधु बतेत्येव तदाहुः ॥ ३ ॥

And they say 'this verily is *Sâma* for us', where they say 'this is good for us', when anything is good. And they say 'this is *Asâma* for us', where they say 'this is not good' when anything is not good. (3).

Com.—And when they say that 'this that we know is *Sâma* for us, wholly', they mean to say that it is *good*, when anything is good for them. When the contrary is the case, they say 'this is *Asâma* for us',—meaning that it is *not good*, when anything is not good for them. Hence it is established that the words "*Sâma*" and "*Sâdhu*" (good) are synonymous.

स य एतदेवं विद्वान् साधु सामेत्युपास्तेऽभ्याशो ह यदेनꣳ साधवो धर्मा आ च गच्छेयुरुप च नमेयुः ॥ ४ ॥

If any one, knowing this thus, meditate upon the *Sâma* as *good*, all good qualities would quickly approach him, and accrue to him. (4).

Com.—Hence, if any one meditate upon the *Sâma* as endowed with *goodness*, knowing the complete *Sâma* to be *good*,—to him belongs the following result: quickly do approach such a meditator, all good qualities, in keeping with the *Sruti* and *Smritis*; and they not only approach him, but also accrue to him,—*i.e.*, become his own objects of experience and enjoyment.

Thus ends the *First Khanda* of *Adhyâya II*.

—o—

ADHYA'YA II.

—o—

KHANDA II.

—o—

लोकेषु पञ्चविधꣳ सामोपासीत। पृथिवी हिंकारोऽग्निः प्रस्तावो-
ऽन्तरिक्षमुद्गीथꣳ आदित्यः प्रतिहारो द्यौर्निधनमित्यूर्ध्वेषु ॥ १ ॥

Among the worlds one ought to meditate upon the *Sâma* as fivefold: the Earth as the syllable *hin*, the Fire as the *prastâva*, the Sky as the *udgîtha*, the Sun as the *pratihâra*, and the Heaven as the *nidhana*. This among the upper. (1).

Com.—Now, what are those complete *Sâmas*, looked upon as *good*, that are to be meditated upon? These are now laid down: *Among the worlds, fivefold &c.*" Objection: "That they should be meditated upon *as the worlds*, and again *as good*, is a contradiction". It

is not so: inasmuch as the word "good", signifying the cause, extends also to the effects in the shape of the worlds; just as clay does, to its modifications, jar and the rest. Hence, just as wherever we have a notion of the jar, it is always followed by the notion of clay; so, in the same manner, the notion of the worlds is always followed by a notion of the "good"; inasmuch as the world &c are the effects of Righteousness &c. Though, from the above, it would follow that the character of the aforesaid cause belongs equally to Brahma and Righteousness (since both are equally denoted by the word "good"); yet, here it must be admitted that it is Righteousness alone that is signified by the word "good"; inasmuch as we find people using the word "good" in the sense of *righteous*, in such sentences as 'One who performs *righteous* deeds is *good*'. Objection: "Since the notion of the cause invariably follows that of the effect in the shape of the worlds; therefore the notion of the 'good' would follow by itself; and there is no need of any such injunction as that 'one meditates upon *Sâma* as the *good*'". Not so: because such notion is got at only through scriptures; since in all cases, only such righteous deeds are to be performed, as are laid down in the scriptures, and never those that are not so laid down, even though they be righteous. "One ought to meditate upon

Sâma, as the good, fivefold—*i.e.*, in five forms,—among the worlds. How? "The earth as the syllable *hin*". The locative in "*lokeshu*" is to be changed into the nominative, in interpretation ("one ought to meditate upon the worlds as the fivefold *Sâma*") and the meaning of the subsequent sentences is: 'One ought to think of the Earth as the syllable *hin.*'—*i.e.*, 'one ought to meditate upon the Earth as the syllable *hin*'. Or the Locative in '*lokeshu*' may be transferred to '*hinkâra*',—the meaning, in this case, being 'one ought to meditate upon the syllable *hin*, thinking it to be the Earth.' Among these "the Earth as the syllable *hin*", because both are the first (the Earth among the worlds and '*hin*' among the *Sâma* syllables). "Fire as the *prastâva*"—because actions are performed in the Fire. "*Prastâva*" is the *Bhakti* (a technicality in connection with *Sâma*). "The sky as the *udgîtha*" —because the sky is called '*gagana*', and the letter '*ga*' occurs in "*udgîtha*" also. "The sun as the *pratihâra*"—inasmuch the sun faces all beings; and each of these thinks 'he is facing me.' "The Heaven as the *nidhana*"—inasmuchas those that depart from this world are *deposited* (*nidhiyantê*) in Heaven. "This among the upper"—*i.e.*, the meditation upon the *Sâma*, as the worlds among those that are above (in the ascending line.)

अथाऽऽवृत्तेषु । द्यौर्हिंकार आदित्यः प्रस्तावोऽन्तरिक्षमुद्गीथोऽग्निः प्रतिहारः पृथिवी निधनम् ॥ २ ॥

Now among the lower: The Heaven as the syllable *hin*, the sun as the *prastâva*, the sky as the *udgîtha*, the Fire as the *pratihâra*, the earth as the *nidhana*. (2).

Com.—Next, we have laid down the meditation upon the fivefold *Sâma*, among the lower worlds (*i.e.*, in the descending line): The worlds are endowed with motion &c; and hence since these are mobile, hence we have here the meditation upon *Sâma* as mobile also. Hence among the worlds in the descending line, (one ought to meditate upon) "the Heaven as the syllable *hin*"—because both are first. "The sun as the *prastâva*"—because it is only when the sun has risen that the actions of creatures are begun (to be performed). "The sky as the *udgîtha*", as before. "Fire as the *pratihâra*"—because Fire is carried here and there (*pratiharana*) by creatures. "The earth as the *nidhana*"—because people that come back to the Earth are deposited here (on the Earth).

कल्पन्ते हास्मै लोका ऊर्ध्वाश्चाऽऽवृत्ताश्च य एतदेवं विद्वाꣳल्लोकेषु पञ्चविधꣳ सामोपास्ते ॥ ३ ॥

The worlds in the ascending as well as the descending lines belong to him, who, knowing this thus,

meditates upon the fivefold *Sâma* among the worlds.

Com.—Now follows the result of such meditation: The worlds, both ascending and descending,—*i.e.*, endowed with motion backward and forward—become fit for him; *i.e.*, come to be fit objects for his enjoyment, for one, who knowing this thus, meditates, among the worlds, upon the complete fivefold *Sâma* as the "good". Such is the construction to be followed everywhere—both in the case of the fivefold and the sevenfold (*Sâma*).

Thus ends the *Second Khanda* of *Adhyâya II.*

—o—

ADHYA'YA II.

—o—

KHANDA III.

—o—

वृष्टौ पञ्चविधꣳ सामोपासीत । पुरोवातो हिंकारो मेघो जायते स प्रस्तावो वर्षति स उद्गीथो विद्योतते स्तनयति स प्रतिहारः ॥ १ ॥

One ought to meditate upon the fivefold *Sâma*, *i.e.*, the rain: the preceding wind as the syllable *hin*, the advent of the cloud as the *prastâva*, the raining as the *udgîtha*, and the lightning and thunder as the *pratihâra*."

Com.—*One ought to meditate upon the fivefold Sâma in the rain*:—the immediate sequence of Rain is due to the

fact of the continuance of the worlds being due to Rain. "The preceding wind as the syllable *hin*"—by "rain" here is meant all the processes from the preceding wind to the cessation of the rain; just as the name "*Sâma*" belongs to all beginning from the syllable *hin* down to the *nidhana*. Hence is the preceding wind the syllable *hin*,—both being the first. "The advent of the cloud as the *prastâva*"—because it is well-known that the rains *begin* only when the clouds have appeared, during the rainy season. "The raining as the *udgîtha*"—because of importance. "The lightning and the thunder as the *pratihâra*"—because these are *diffused*.

उद्गृह्णाति तन्निधनम् । वर्षति हास्मै वर्षयति ह य एतदेवं विद्वान्वृष्टौ पञ्चविधꣳ सामोपास्ते ॥ २ ॥

The cessation as the *nidhana*. It rains for him, and he brings on rain,—one, who knowing this thus, meditates upon the fivefold *Sâma* in rain. (2).

Com.—The cessation as the *nidhana*—because both are *ends*. Next follows the result of such meditation. It rains for him, whenever he desires, and he brings rain, even when there is no rain,—one who &c. &c., as before.

———o———

Thus ends the *Third Khanda* of *Adhyâya II*.

ADHYA'YA II.

— o —

KHANDA IV·

— o —

सर्वास्वप्सु पञ्चविधꣳ सामोपासीत । मेघो यत्संप्लवते स हिंकारो यद्वर्षति स प्रस्तावो याः प्राच्यः स्यन्दन्ते स उद्गीथो याः प्रतीच्यः स प्रतिहारः समुद्रो निधनम् ॥ १ ॥

One ought to meditate upon the fivefold *Sâma*, in all the waters: the gathering of clouds as the syllable *hin*, the raining as the *prastâva*, those that flow to the East as the *udgîtha*, those that flow to the West as the *pratihâra*, and the Ocean as the *nidhana*. (1).

Com.—One ought to meditate upon the fivefold Sâma, in all the waters—since all reservoirs of water owe their origin to rain; therefore they follow after it. The collecting of the clouds, one over the other, into one thick mass, is called "gathering of the clouds," and this, the beginning of the water, is the syllable *hin*. The raining is the *prastâva*—because after rain, the water *begins to spread* all over. Those that flow to the east are the *udgîtha*,—being the more important. And those that flow to the west are the *pratihâra*,—because the particle '*prati*' is common (to *pratihâra* and *pratîchî*). The

ocean is the *nidhana*—because the water is *deposited* therein.

न हाप्सु प्रैत्यप्सुमान्भवति य एतदेवं विद्वान्सर्वास्वप्सु पञ्चविधꣳ सामोपास्ते ॥ २ ॥

He does not die in water, he becomes rich in water, —one who, knowing this thus, meditates upon the five-fold *Sâma*, in all the waters. (2).

Com.—"*He does not die in water*"—*i.e.*, if he does not wish it; and he becomes rich in water,—such is the result of the aforesaid meditation.

—o—

Thus ends the *Fourth Khanda* of *Adhyâya II.*

—o—

ADHYA'YA II.

—o—

KHANDA V.

—o—

ऋतुषु पञ्चविधꣳ सामोपासीत वसन्तो हिंकारो ग्रीष्मः प्रस्तावो वर्षा उद्गीथः शरत्प्रतिहारो हेमन्तो निधनम् ॥ १ ॥

One ought to meditate upon the fivefold *Sâma*, among the Seasons;—the Spring as the syllable *hin*, the Summer as the *prastâva*, the Rains as the *udgîtha*, the Autumn as the *pratihâra*, and the Winter as the *nidhana*. (1).

Com.—*One ought to meditate upon the fivefold Sâma among the seasons*—since the order of the seasons depends upon what has gone before; hence the sequence. The spring is the syllable *hin*,—because both are first. The summer is the *prastâva*—because the gathering of barley &c for the rains is begun in the summer. The Rains as the *udgîtha*—because of importance. The autumn is the *pratihâra*—because the sick and the dead are struck down during this season. The winter is the *nidhana*—because many creatures die during this.

कल्पन्ते हास्मा ऋतव ऋतुमान्भवति य एतदेवं विद्वानृतुषु पञ्चविधꣳ सामोपास्ते ॥ २ ॥

The seasons belong to him, he becomes rich in seasons,—one who, knowing this thus, meditates upon the fivefold *Sâma* in the seasons. (2).

Com.—Result. The seasons belong to him—*i.e.*, afford for him all objects of enjoyment, according to the season. And he also becomes rich in the objects of enjoyment, afforded by the seasons.

—o—

Thus ends the *Fifth Khanda* of *Adhyâya II.*

—o—

ADHYA'YA II.

—o—

KHANDA VI.

—o—

पशुषु पञ्चविधꣳ सामोपासीत । अजा हिंकारोऽवयः प्रस्तावो गाव उद्गीथोऽश्वाः प्रतिहारः पुरुषो निधनम् ॥ १ ॥

One ought to meditate upon the fivefold *Sâma*, among the animals: the goats as the syllable *hin*, the sheep as the *prustâva*, the cows (as the *udgîtha*, the horses as the *pratihâra*, the man as the *nidhana*." (1).

Com.—"*One ought to meditate upon the fivefold Sâma, among animals*"—when the seasons are in right order, animals prosper, hence the sequence. The goats are the syllable *hin*—because they are the most important or because they are the first; so says the *Sruti*: "The goats were the first among animals". The sheep are the *prastâva*—because we find the sheep accompanying the goats. The cows are the *udgîtha*—because of importance. The horses are the *pratihâra*—because they carry men. The man is the *nidhana*—because the animals depend upon the man.

भवन्ति हास्य पशवः पशुमान्भवति य एतदेवं विद्वान्पशुषु पञ्चविधꣳ सामोपास्ते ॥ २ ॥

Animals belong to him, he becomes rich in animals, —one who, knowing this thus, meditates upon the fivefold *Sâma*, among animals. (2).

Com.—Result: "Animals belong to him, he becomes rich in animals"—*i.e.*, he becomes endowed with the effects of the possession of animals—*viz.*, the enjoyment and the giving away of these.

—o—

Thus ends the *Sixth Khanda* of *Adhyâya II.*

—o—

ADHYA'YA II.

—o—

KHANDA VII.

—o—

प्राणेषु पञ्चविधं परोवरीयः सामोपासीत । प्राणोहिंकारो वाक्प्रस्तावश्चक्षुरुद्गीथः श्रोत्रप्रतिहारो मनो निधनम् । परोवरीयाꣳसि वा एतानि ॥ १ ॥

One ought to meditate upon the highest of the high fivefold *Sâma*, among the senses: smell as the syllable *hin*, speech as the *prastâra*, eye as the *udgîtha*, ear as the *pratihâra*, mind as the *nidhana*. These, verily, are one greater than the other. (1).

Com.—"*One ought to meditate upon the highest fivefold Sâma, among the senses*"—that is to say, one ought to

meditate upon the *Sâma*, thinking it to be the senses, one greater than the other. Smell is the syllable *hin*—because among the successively greater, this is the first. Speech is the *prastâva*—because everything is eulogised by means of speech. And speech is greater than smell, inasmuch as speech can describe even imperceptible objects, whereas smell can cognise the odour that is presented to it. The eye is the *udgîtha* ;—inasmuch as the eye illumines a greater number of objects than speech, the eye is greater than speech ; and this is the *udgîtha*, because of importance. The ear is the *pratihâra*,—because it is contracted ; and this is greater than the eye, inasmuch as it hears on all sides. The mind is the *nidhana*, because it is in the mind that are deposited all the objects cognised by the different senses, as their respective objects of enjoyment ; and the mind is greater than the ear, because the mind pervades over the objects of all the senses ; as a matter of fact, even such objects as transcend the other senses, are amenable to the mind. For these aforesaid reasons these senses are, one greater than the other.

परोवरीयो हास्य भवति परोवरीयसो ह लोकाञ्जयति य एतदेवं विद्वान्प्राणेषु पञ्चविधं परोवरीयः सामोपास्त । इति तु पंचविधस्य ॥ २ ॥

What is greater than the great belongs to him, and he wins such worlds as are greater than the great,—one who meditates upon the highest of the high *Sâma*. among the senses. This of the fivefold. (2).

Com.—One who meditates upon the highest of the high *Sâma*, thinking it as aforesaid, his life becomes greater than the great, as has already been explained. Thus has been explained the meditation upon the five-fold *Sâma*. This is added in order to attract attention to the sevenfold *Sâma*, treated of in the next Khanda.

—o—

Thus ends the *Seventh Khanda* of *Adhyâya II*.

—o—

ADHYA'YA II.

—o—

KHANDA VIII.

—o—

अथ सप्तविधस्य । वाचि सप्तविधꣳ सामोपासीत । यत्किंच वाचो हुमिति स हिंकारो यत्प्रेति स प्रस्तावो यदेति स आदिः ॥ १ ॥

Next of the sevenfold: One ought to meditate upon the sevenfold *Sâma* in speech; whenever there is the syllable "*hum*" in speech, that as the syllable *hin*, the

syllable '*pra*' as the *prastâra*, and the syllable '*â*' as the *âdi* or first. (1).

Com.—Now begins the treatment of the meditation, as good, of the complete sevenfold *Sâma*. The locative in '*Vâchi*' is to be explained as before (in '*lokeshu*'),—the meaning being that one ought to meditate upon the sevenfold *Sâma*, thinking it to be speech. The particular form of speech, '*hum*' is the syllable *hin*,—because of the common letter '*ha*'. The word '*pra*' is the *prastâra*,—because of the common letter '*pra*'. The syllable 'â' is the *âdi*,—because of the common letter '*â*'. By '*âdi*' is meant the syllable '*Om*', because this is the *beginning* of all.

यदुदिति स उद्गीथो यत्प्रतीति स प्रतिहारो यदुपेति स उपद्रवो यन्नीति तन्निधनम् ॥ २ ॥

Ut as the *udgîtha*, *prati* as the *pratihâra*, *upa* as the *upadrava*, and *ni* as the *nidhana*. (2).

Com.—*Ut* is the *udgîtha*—because the *udgîtha* begins with *ut*; *prati* is the *pratihâra*,—because of the common syllable *prati*; *upa* is the *upadrava*,—because *upadrava* begins with *upa*; *ni* is the *nidhana*,—because of the common letter *ni*.

दुग्धेऽस्मै वाग्दोहं यो वाचो दोहोऽन्नवानन्नादो भवति य एतदेवं विद्वान्वाचि सप्तविधꣳ सामोपास्ते ॥ ३ ॥

For him speech yields milk, which is the milk of speech, and he becomes rich in food and eater of food,—one who, knowing this thus, meditates upon the sevenfold *Sâma* in speech. (3).

Com.—*Speech yields milk* &c., has already been explained.

———o———

Thus ends the *Eighth Khanda* of *Adhyâya II.*

———o———

ADHYA'YA II.

—o—

KHANDA IX.

—o—

अथ खल्वमुमादित्यꣳ सप्तविधꣳ सामोपासीत । सर्वदा समस्तेन साम । मां प्रति मां प्रतीति सर्वेण समस्तेन साम ॥ १ ॥

One ought to meditate upon the sevenfold *Sâma* in the sun : He is *Sâma*, because He is always the same. He is *Sâma*, because He is equal, (all men thinking) 'He faces me', 'He faces me.' (1).

Com.—In the first Adhyâya, among the fivefold, it has been explained how one ought to think of the members of *Sâma* as the sun. What is laid down now is that one ought to think of the *sun* as the complete *Sâma*, with due regard to its members, and then he ought to meditate upon the sevenfold *Sâma*. How does the sun

have the character of *Sâma*? Reply: the reason for the sun being *Sâma* is the same as the sun being the *udgîtha*. And, what is that reason? Inasmuch as the sun is always the same, never undergoing any increase or decrease, He is *Sâma*; and as he produces in the minds of all men, the idea that 'he faces me' 'he faces me;' hence the sun is *Sâma*. And thus being equally looked upon by all men, he is *Sâma*, on account of his equality. And from the assertion of the similarity of this with the *Udgitha Bhakti*, it follows that there is a similarity also as to the syllable *hin* &c., as in the case of the worlds &c; and for this reason the text does not give any reasons for the syllable *hin* &c (with regard to the sun). On the other hand, it would not have been easy to comprehend why the sun is *Sâma*; hence the reason in the shape of *equality*, has been clearly explained.

तस्मिन्निमानि सर्वाणि भूतान्यन्वायत्तानीति विद्यात्तस्य यत्पुरोदयात्स हिंकारस्तदस्य पशवोऽन्वायत्तास्तस्मात्ते हिंकुर्वन्ति हिंकारभाजिनो ह्येतस्य साम्नः ॥ २ ॥

One ought to know that all beings depend upon Him. What He is before rising, that is the syllable *hin*; on this depend the animals. Therefore they utter '*hin*',—partaking as they do of the *hinkâra* of this *Sâma*. (2).

Com.—On this sun—on different parts of Him—all

these beings, mentioned hereafter, are dependent,—*i.e.*, they live by Him: this one ought to know. How? Because the form that the sun has before rising—*viz.*, the form of Dharma—,that is the Bhakti consisting of the syllable *hin*. And the only similarity between the two is that that form of the sun, which is the syllable *hin*,—on this the animals, the cow &c., are dependent; *i.e.*, they live by this. And because it is so, therefore, before sunrise, the animals utter '*hin*'; hence these partake of the *hinkâra* of this *Sâma*;—that is to say, they exist so, because they are only capable of worshipping this particular Bhakti.

अथ यत्प्रथमोदिते स प्रस्तावस्तदस्य मनुष्या अन्वायत्ता-स्तस्मात्ते प्रस्तुतिकामाः प्रशꣳसाकामाः प्रस्तावभाजिनो ह्येतस्य साम्नः ॥ ३ ॥

That which appears when He is first risen is the *prastâva*; on this men are dependent. Hence they are desirous of eulogy and desirous of praise, partaking as they do of the *prastâva* of this *Sâma*. (3).

Com.—The form of the sun, that appears when he has just risen, —*viz.*, the form of the Sun—is the *prastâva* of the *Sâma*, and on this the men are dependent—as before. Therefore they desire eulogy and praise. Because they partake of the *prastâva* of this *Sâma*.

अथ यत्संगववेलायाꣳ स आदिस्तदस्य वयाꣳस्यन्वायत्तानि। तस्मात्तान्यन्तरिक्षेऽनारम्बणान्यादायाऽऽत्मानं परिपतन्त्यादिभाजीनि ह्येतस्य साम्नः ॥ ४ ॥

And what appears at the *sangava* time, that is *A'di*. On this, the birds are dependent. Therefore they hold themselves without support, in the sky, and fly about,—partaking as they do of the *A'di* of this *Sâma*. (4).

Com.—At the sangava time—at the time when the rays are put forth ; or, at the time when the calves are allowed to be with the cows,—the form of the sun that appears at that time, that is the *A'di Bhakti*—*i.e.*, the syllable '*Om*'. And on this, the birds are dependent. And because it is so, therefore the birds hold themselves in the sky without support—*i.e.*, having themselves for their only support—and fly about. Hence they partake of the *A'di* of this *Sâma*,—on account of the common letter '*â*'.

अथ यत्सम्प्रति मध्यंन्दिने स उद्गीथस्तदस्य देवा अन्वायत्तास्तस्मात्ते सत्तमाः प्राजापत्यानामुद्गीथभाजिनो ह्येतस्य साम्नः ॥ ५ ॥

That which appears just at midday is the *udgîtha*. On this the Devas are dependent. Hence they are the best among the offsprings of *Prajâpati*,—partaking as they do of the *udgîtha* of this *Sâma*. (5).

Com.—That which appears precisely at midday is the *Udgîtha Bhakti*,—and on this the Devas are dependent; because the sun shines best at that time. Therefore they are the best among the offsprings of *Prajâpati*,—partaking as they do of the *udgîtha* of this *Sâma*.

अथ यदूर्ध्वं मध्यन्दिनात्प्रागपराह्णात्स प्रतिहारस्तदस्य गर्भा अन्वायत्तास्तस्मात्ते प्रतिहृता नावपद्यन्ते प्रतिहारभाजिनो ह्येतस्य साम्नः ॥ ६ ॥

That which appears after midday and before afternoon, that is the *pratihâra*. On this all germs are dependent. Therefore, being conceived, they do not fall down;—partaking as they do of the *pratihâra* of this *Sâma*. (6).

Com.—That form of the sun which appears after midday, and before afternoon,—that is the *pratihâra*. On this the germs are dependent. Hence it is that after they have been once held up (in conception) by means of the *Pratihâra Bhakti* of the sun, they do not fall down,—even though there is a way (for them to fall through). Because they partake of the *pratihâra* of this *Sâma*.

अथ यदूर्ध्वमपराह्णात्प्रागस्तमयात्स उपद्रवस्तदस्याऽऽरण्या अन्वायत्तास्तस्मात्ते पुरुषं दृष्ट्वा कक्षꣳ श्वभ्रमित्युपद्रवन्त्युपद्रवभाजिनो ह्येतस्य साम्नः ॥ ७ ॥

That which appears after afternoon and before sunset, is *upadrava*. On this the wild animals are dependent. Therefore, when they see a man, they run to the forest as a safe place;—partaking as they do of the *upadrava* of this *Sâma*. (7).

Com.—That form of the sun which appears after afternoon and before sunset is *upadrava*; and on this the wild animals are dependent. Hence when they see a man, they run away to the forest, as a place free from dangers. And since they *run away* on seeing a man, therefore they partake of the *upadrava* of this *Sâma*.

अथ यत्प्रथमास्तमिते तन्निधनं तदस्य पितरोऽन्वायत्तास्तस्मात्तान्निदधाति निधनभाजिनो ह्येतस्य साम्न एवं खल्वमुमादित्यꣳ सप्तविधꣳ सामोपास्ते ॥ ८ ॥

That which appears first, on sunset is the *nidhana*. On this the *Pitris* are dependent. Hence people deposit them,—partaking as they do of the *nidhana* of this *Sâma*. Thus does one meditate upon the sevenfold *Sâma*, in the sun. (8).

Com.—The form that appears on sunset, when the sun has gone out of sight, is the *nidhana*; and on this the *Pitris* are dependent; hence people deposit these—*i.e.*, put them away upon the *kusa*, in the shape of father, grandfather &c., or lay down *pindas* for them. And

since these are connected with the *nidhana*, therefore they partake of the *nidhana* of this *Sâma*. Thus does one meditate upon the sevenfold *Sâma*, in the form of the sun divided, in the above manner, into seven parts. And one who meditates thus becomes identified with the sun—this, as putting down the result—has to be supplied from without.

———o———

Thus ends the Ninth *Khanda of Adhyáya II.*

———o———

ADHYA'YA II.

—o—

KHANDA X.

—o—

अथ खल्वात्मसंमितमतिमृत्यु सप्तविधꣳ सामोपासीत । हिंकार इति त्र्यक्षरं प्रस्ताव इति त्र्यक्षरं तत्समम् ॥ १ ॥

Now one ought to meditate upon the sevenfold *Sâma* which is uniform in itself, and leads beyond death. *Hinkâra* has three syllables, and '*Prastâva*' has three syllables. That is equal. (1).

Com.—Death is the sun. And inasmuch as He measures the world by means of time in the form of day and night,—in order to cross beyond this, one ought to meditate upon *Sáma*, which is now taught. "Now" –*i.e.*, after this, meditation upon the *Sâma* with

regard to the sun and death is what is "uniform in itself"—*i.e.*, is measured by the equality of its own parts, or measured by the uniformity of the Supreme Self,—and "*leads beyond death*" being, as it is, a means of conquering death. Just as the letters of the *udgîtha* have been described, in the first *Adhyâya*, as fit objects of meditation as the *udgîtha*; so here also, the letters that make up the names of the sevenfold *Bhakti*, are to be taken equally by threes; and being thus assumed to be *Sâma* on account *of equality*, these (triads) become fit objects of meditation, as here explained. By means of this meditation, one approaches death, by means of a number of letters which are amenable to death (*viz.*, 21 : 7×3.) and by means of the remaining letters, he creates a way of crossing beyond this Death, the sun. "One ought to meditate upon the sevenfold *Sâma*, which leads beyond death". Such a *Sâma* is that which goes beyond death by means of the extra letter. And of this the first three letters, are '*hinkara*', and the other three-lettered name of *Bhakti* is "*Prastâva*"; and this is equal to the former name.

आदिरिति द्व्यक्षरं प्रतिहार इति चतुरक्षरं तत इहैकंतत्स-

मम् ॥ २ ॥

A'di has two syllables; "*Pratihâra*" has four syllables. Taking over one from this, it is equal. (2).

Com.—*A'di* has two syllables. "*A'di*" is the syllable "*Om*", which serves to make up the number of sevenfold *Sâma.* "*Pratihâra*" has four syllables." Now one syllable, taken out of this latter, is thrown into the former ; and thus they become equal.

उद्गीथ इति त्र्यक्षरमुपद्रव इति चतुरक्षरं त्रिभिस्त्रिभिः समं भवत्यक्षरमतिशिष्यते त्र्यक्षरं तत्समम् ॥ ३ ॥

Udgítha has three syllables, and '*Upadrava*' has four syllables. Three and three become equal. One syllable is left ; and this becoming tri-syllabic, becomes equal.

Com.—*Udgítha* has three syllables, and '*Upadrava*' has four syllables. Three and three become equal ; one syllable remains behind. Thus when this discrepancy presents itself, in order to restore the uniformity of the *Sâma*, a devise is laid down. Though one, this syllable becomes tri-syllabic ; and hence it becomes equal.

निधनमिति त्र्यक्षरं तत्सममेव भवति तानि ह वा एतानि द्वाविꣳशतिरक्षराणि ॥ ४ ॥

Nidhana has three syllables ; and this is uniform. These indeed are the twenty-two syllables. (4).

Com.—*Nidhana* has three letters ; and this is uniform. Thus then, having accomplished the *Sâma* through the uniformity of three syllables, the said

syllables are counted. These indeed are the twenty-two syllables of the names of Bhaktis.

एकविंशत्यादित्यमाप्नोत्येकविंशो वा इतोऽसावादित्यो द्वाविंशेन परमादित्याज्जयति तन्नाकं तद्विशोकम् ॥ ५ ॥

By the twenty-one, one reaches the sun; for the sun verily is the twenty-first from this (world). With the twenty-second he conquers what is beyond the sun. That is bliss; that is freedom from pain. (5).

Com.—Then by the twenty one—the number of syllables,—one reaches the sun, *i.e.*, Death. Because the sun is the twenty-first, in number, from this world. "The twelve months, the five seasons(taking the whole of winter as one), and the three worlds (make up twenty); and the sun is the twenty-first"—says the *Sruti.*

And by the remaining, the twenty-second syllable, one conquers that which is beyond, and higher than, Death, *i.e.*, the sun. Now, what is it which is higher than the sun? "That is *bliss*"—that is to say, that where there is an absolute negation of absence of pleasure, *i.e.*, Bliss, pure and simple. And since all pain is based upon death; therefore it is also "freedom from pain"—*i.e.*, freedom from all mental agony. One conquers this (by means of the twenty-second syllable).

आप्नोति हाऽऽदित्यस्य जयं परो हास्याऽऽदित्यजयाज्जयो भवति

य एतदेवं विद्वानात्मसंमितमातिमृत्यु सप्तविधꣳ सामोपास्ते सामो-
पास्ते ॥ ६ ॥

He obtains victory over the sun; and to him accrues a victory higher than the victory over the sun,—one who, knowing this thus, meditates upon the sevenfold *Sâma*, uniform in itself, which leads beyond death,—yea one who meditates upon *Sâma*. (6).

Com.—The upshot of what has gone before is laid down. He obtains victory over the sun by means of the (twenty-first syllable) and to him accrues a victory higher than the victory of the sun, which latter is amenable to death,—such higher victory accruing to him by means of the twenty-second (syllable). All this belongs to him " who knowing this thus &c."—as already explained. The repetition (one who meditates upon *Sâma*) is meant to point out the fact of the treatment of the sevenfold *Sâma* ending here.

———o———

Thus ends the Tenth *Khanda* of *Adhyâya II.*

———o———

ADHYA'YA II

—o—

KHANDA XI.

—o—

मनो हिंकारो वाक्प्रस्तावश्चक्षुरुद्गीथः श्रोत्रं प्रतिहारः प्राणो निधनमेतद्गायत्रं प्राणेषु प्रोतम् ॥ १ ॥

Mind is the syllable *hin*, speech is *Prastâva*, the eye is *Udgîtha*, the ear is *Pratihâra*, the Breath is *nidhana*; this is the *Gâyatra Sâma*, interwoven in the senses. (1).

Com.—In the above sections has been described the meditation of the fivefold and sevenfold *Sâma*, without the mention of the specific name of any of these. Now are described the other meditations of the *Sâma*, as bringing about certain specified results, and as bearing certain specified names. The *Gâyatra* and the rest are to be employed in actions, in the same order in which they are here explained. "The mind is the syllable *hin*"—because of the functions of all sense organs, that of the mind comes first. And since speech follows it next, it is *Prastâva*. The eye is *Udgîtha*—because of its importance. The ear is *Pratihâra*—because it is *closed*. The Breath is *Nidhana*—because during

sleep all the aforesaid become deposited in the Breath. This is the *Gâyatra Sâma* interwoven in the senses.

स य एवमेतद्गायत्रं प्राणेषु प्रोतं वेद प्राणीभवति सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या महामनाः स्यात्तद्व्रतम् ॥ २ ॥

He who thus knows this *Gâyatra*, interwoven in the senses, keeps his senses, reaches the full life, lives well, becomes great with children and cattle, and great with fame. And the rule is 'be high-minded.' (2).

Com.—(This is *Gâyatra*) because the *gâyatri* hymn has been eulogised (in *Srutis*) as among *Prânas*. 'He who thus knows this *Gayatra* interwoven in the senses, keeps his senses',—*i.e.*, none of his senses loses its activity. "Reaches the *full* life"—'a hundred years is the full life of man' as says the *Sruti*. "Lives well"—*literally brightly*. He becomes great with children and fame. And one who meditates upon the *Gâyatra Sâma* follows the rule "be high-minded"—*i.e.*, 'never be mean'.

———o———

Thus ends the Eleventh *Khanda* of *Adhyâya II*.

———o———

ADHYA'YA II.

—o—

KHANDA XII.

—o—

अभिमन्यति स हिंकारो धूमो जायते स प्रस्तावो ज्वलति स उद्गीथोऽङ्गारा भवन्ति स प्रतिहार उपशाम्यति तन्निधनꣳ सꣳशाम्यति तन्निधनमेतद्रथन्तरमग्नौ प्रोतम् ॥ १ ॥

That one rubs is the syllable *hin;* that the smoke rises is the *Prastâva;* that it burns is the *Udgîtha;* that embers are produced is the *Pratihâra;* that it goes down is the *Nidhana;* that it is completely extinguished is the *Nidhana;* this is the *Rathantara* interwoven in fire. (1).

Com.—That one rubs is the syllable *hin*—because it happens first. That the smoke rises from the fire is the *Prastâva*—because of its immediate sequence. That it burns is *Udgîtha,*—because the burning fire is connected with the offerings, and, as such, is the most important. The embers that there are, are the *Pratihâra,*—because the embers are closed and collected. "Going out" signifies a slight remnant of the fire; whereas "Extinguishing" is complete

cessation,—and this *Nidhana*, because both signify *End*. This is the *Rathantara* interwoven in Fire; and is sung when Fire is being produced by rubbing.

स य एवमेतद्रथन्तरमग्नौ प्रोतं वेद ब्रह्मवर्चस्यन्नादो भवति सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या न प्रत्यङ्ङग्निमाचामेन्न निष्ठीवेत्तद्व्रतम् ॥ २ ॥

He who thus knows the *Rathantara* interwoven in Fire becomes radiant with Brâhmic light, and endowed with good appetite; he reaches full life, lives well, becomes great with children and cattle, and great with fame; the rule is 'do not sip water or spit before the Fire'. (2).

Com.—He who &c., as before—"Radiant with Brâhmic light"—"Brâhmic light" is the radiance arising from a proper study of the vedas; mere light is common *brightness*. "*Annâda*" is one who has a good appetite. One should not sip or eat anything before Fire, nor should one spit out phlegm &c—such is the rule to be observed (by one who meditates upon the *Rathantara Sâma* as interwoven in Fire.

———o———

Thus ends the Twelfth *Khanda* of *Adhyâya II.*

———o———

ADHYA'YA II

—o—

KHANDA XIII

—o—

उपमन्त्रयते स हिंकारो ज्ञपयते स प्रस्तावः स्त्रिया सह शेते स उद्गीथः प्रति स्त्रीं सह शेते स प्रतिहारः कालं गच्छति तन्निधनं पारं गच्छति तन्निधनमेतद्वामदेव्यं मिथुने प्रोतम् ॥ १ ॥

स य एवमेतद्वामदेव्यं मिथुने प्रोतं वेद मिथुनीभवति मिथुनान्मिथुनात्प्रजायते सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या न कांचन परिहरेत्तद्व्रतम् ॥ २ ॥

This the *Vâmadêvya Sâma* interwoven in pair.

—o—

Thus ends the Thirteenth *Khanda* of *Adhyâya II.*

—o—

ADHYA'YA II

—o—

KHANDA XIV

—o—

उद्यन्हिंकार उदितः प्रस्तावो मध्यंदिन उद्गीथोऽपराह्णः प्रतिहारोऽस्तं यन्निधनमेतद्बृहदादित्ये प्रोतम् ॥ १ ॥

When rising, it is the syllable *hin*; when risen it

is *Prastâva*; at midday it is *Udgîtha*; in the afternoon, it is *Pratihâra*; when setting, it is *Nidhana*. This is the *Brihat*, interwoven in the sun. (1).

Com.—The rising sun is the syllable *hin*,—because it is the first to be seen. The risen sun is *Prastâva*,—because it is this that is eulogised at sacrifices. At midday it is *Udgîtha*,—because it is the most important. In the afternoon, it is *Pratihâra*,—because at this time the cattle are driven into their homes. The setting sun is *Nidhana*,—because, at this time, all creatures are confined within their homes. This is the "*Brihat*" interwoven in the sun,—because this *Sâma* has got the sun for its deity.

स य एवमेतद्बृहदादित्ये प्रोतं वेद तेजस्व्यन्नादो भवति सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या तपन्तं न निन्देत्तद्व्रतम् ॥ २ ॥

He who thus knows this *Brihat* as interwoven in the sun, becomes refulgent and endowed with good appetite; he reaches full life, lives well, becomes great with children and cattle, great in fame. The rule is one should not decry the burning sun. (2).

Com.—"*He who &c.*" as before. The rule is 'one should not decry the burning sun'.

———o———

Thus ends the Fourteenth *Khanda* of *Adhyâya II.*

ADHYA'YA II.

—o—

KHANDA XV.

—o—

अभ्राणि संप्लवन्ते स हिंकारो मेघो जायते स प्रस्तावो वर्षति स उद्गीथो विद्योतते स्तनयति स प्रतिहार उद्गृह्णाति तन्निधनमेतद्वैरूपं पर्जन्ये प्रोतम् ॥ १ ॥

That the mists gather is the syllable *hin*; that the cloud rises is *Prastâva;* that it rains is *Udgítha;* that it lightens and thunders is *Pratihâra;* that it ceases is *Nidhana.* This is the *Vairûpya* interwoven in the cloud. (1).

Com.—"*Abhra*" (literally) is that which *holds water*; "*Mégha*" is that which sprinkles water. The rest is clear. This is the *Sâma* named "*Vairûpya*", interwoven in the cloud; because the cloud has manifold shapes, on account of the mists &c.

स य एवमेतद्वैरूपं पर्जन्ये प्रोतं वेद विरूपाꣳश्च सुरूपाꣳश्च पशूनवरुन्धे सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या वर्षन्तं न निन्देत्तद्व्रतम् ॥ २ ॥

He who thus knows this *Vairûpya* as interwoven in the cloud, obtains cattle, badly shaped as well as handsome: he reaches full life, lives well, becomes great with children and cattle, and great with fame. The rule is one should not decry it raining. (2).

Com.—He obtains ugly as well as handsome cattle—sheep &c, The rule is one should not decry it while raining.

—o—

Thus ends the Fifteenth *Khanda* of *Adhyâya II.*

—o—

ADHYA'YA II.

—o—

KHANDA XVI

—o—

वसन्तो हिंकारो ग्रीष्मः प्रस्तावो वर्षा उद्गीथः शरत्प्रतिहारो हेमन्तो निधनमेतद्वैराजमृतुषु प्रोतम् ॥ १ ॥

Spring is the syllable *hin*, Summer is *Prastâva*, the Rains is *Udgìtha*, the Autumn is *Pratihâra*, the Winter is *Nidhana*. This is the *Vairâja* interwoven in the seasons. (1).

Com.—The Spring is *hin*—because it is the first. The Summer is *Prastâva* &c &c &c, as before.

स य एवमेतद्वैराजमृतुषु प्रोतं वेद विराजति प्रजया पशुभि-

ब्रह्मवर्चसेन सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्यर्तून्न निन्देत्तद्व्रतम् ॥ २ ॥

He who thus knows this *Vairâja* as interwoven in the seasons, shines with children, cattle and Brâhmic radiance; he reaches full age, lives well, becomes great with children and cattle and great with fame. The rule is 'one should not decry the seasons.' (2).

Com.—One who knows this *Vairâja Sâma* as interwoven in the seasons, shines;—just as the seasons shine in their respective properties; so does one knowing the above, shine with children &c. The rule is 'one should not decry the seasons.'

—o—

Thus ends the Sixteenth *Khanda of Adhyâya II.*

—o—

ADHYA'YA II.

—o—

KHANDA XVII.

—o—

पृथिवी हिंकारोऽन्तरिक्षं प्रस्तावो द्यौरुद्गीथो दिशः प्रतिहारः समुद्रो निधनमेताः शक्वर्यो लोकेषु प्रोताः ॥ १ ॥

The Earth is the syllable *hin*; the Sky is *Prastâva*; the Heaven is *Udgîtha*; the Quarters are *Pratihâra*; the

ocean is *Nidhana*. These are the *Sakvari* interwoven in the worlds. (1).

Com.—'The Earth is *hin*' &c. &c as before. "*Sakvari*" is always used in the plural just like *Révati*; and these are interwoven in the worlds.

स य एवमेताः शक्वर्यो लोकेषु प्रोता वेद लोकीभवति सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या लोकान्न निन्देत्तद्व्रतम् ॥ २ ॥

One who knows these *Sakvari* interwoven in the worlds, becomes possessed of the worlds; he reaches full life, lives well, becomes great with children and cattle, and great with fame. The rule is 'one should not decry the worlds.' (2).

Com.—'Possessed of the worlds'—*i.e.*, endowed with the results peculiar to the worlds. The rule is 'one should not decry the worlds.'

———o———

Thus ends the Seventeenth *Khanda* of *Adhyâya II*.

———o———

ADHYA'YA II.

—o—

KHANDA XVIII.

—o—

अजा हिंकारोऽवयः प्रस्तावो गाव उद्गीथोऽश्वाः प्रतिहारः पुरुषो निधनमेता रेवत्यः पशुषु प्रोताः ॥ १ ॥

The goats are the syllable *hin*; the sheep are *Prastâva*: the cows are *Udgîtha*; the horses are *Pratihâra*; the man *Nidhana*. These are the *Revati* interwoven in the animals. (1).

Com.—The goats are *hin* &c. &c. &c. as before "interwoven in animals".

स य एवमेता रेवत्यः पशुषु प्रोता वेद पशुमान्भवति सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या पशून्न निन्देत्तद्व्रतम् ॥ २ ॥

He who thus knows these *Revati* as interwoven in animals, becomes rich in animals; he reaches full age. lives well, becomes great with children and cattle, and great with fame. The rule is one should not decry the animals. (2).

Com.—The rule is 'one should not decry the animals.'

—o—

Thus ends the Eighteenth *Khanda of Adhyâya II.*

ADHYA'YA II.

—o—

KHANDA XIX.

—o—

लोम हिंकारस्त्वक्प्रस्तावो माꣳसमुद्गीथोऽस्थिप्रतिहारो मज्जा-
निधनमेतद्यज्ञायज्ञीयमङ्गेषु प्रोतम् ॥ १ ॥

The hair is the syllable *hin*; the skin is *Prastâva*; the flesh is *Udgîtha*; the bone is *Pratihâra*; the marrow is *Nidhana*. This is the *yajnâyajnîya*, interwoven in the members of the body. (1).

Com.—The hair is the syllable *hin*,—because of all parts of the body, it is the first. The skin is the *Prastâva*,—because it is next (to hair.) The flesh is *Udgîtha*,—because of its importance. The bone is *Pratihâra*,—because it is closed up. The marrow is the *Nidhana*,—because it is the last. This is the *Sâma*, named "*Yajnâyajnîya*," interwoven in the members of the body.

स य एवमेतद्यज्ञायज्ञीयमङ्गेषु प्रोतं वेदाङ्गीभवति नाङ्गेन विहूर्छति सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या संवत्सरं मज्ज्ञो नाश्नीयात्तद्व्रतं मज्ज्ञो नाश्नीयादिति वा ॥ २ ॥

He who thus knows this *Yajnâyajnîya*, as interwoven

in the members of the body, becomes equipped with limbs, he is not crippled in any limb; he reaches full life, and lives well, great in children and cattle, great in fame. The rule is one should not eat marrow for a year, or that one should not eat marrow at all. (2).

Com.—Becomes equipped with limbs—*i.e.*, with all his limbs complete; and he does not become *crippled in any limb*,— lame or without hands. For the period of a year one should not eat *marrow i.e.*, meat. The plural number in *majjno* is meant to include *fish* as well. Or that one should never eat marrow at all. Such is the rule.

—o—

Thus ends the Nineteenth *Khanda* of *Adhyâya II.*

—o—

ADHYA'YA II.

—o—

KHANDA XX.

—o—

अग्निर्हिंकारो वायुः प्रस्ताव आदित्य उद्गीथो नक्षत्राणि प्रतिहारश्चन्द्रमा निधनमेतद्राजनं देवतासु प्रोतम् ॥ १ ॥

Fire is the syllable *hin*: the Air is *Prastâva*; the Sun is *Udgîtha*; the Stars are the *Pratihâra*, and the Moon is *Nidhana*. This is the *Râjana* interwoven in the deities. (1).

Com.—Fire is the syllable *hin*.—because it occupies

the first place. Air is *Prastâva*,—because both are next (to the former two). The sun is *Udgîtha*,—because of its importance. The stars are *Pratihâra*,—because they are collected together. The moon is *Nidhana*,—because the sacrificers migrate into it, at death. This is the *Râjana*, as interwoven in the deities,—since the deities are effulgent beings.

स य एवमेतद्राजनं देवतासु प्रोतं वेदैतासामेव देवताना ँ सलोकता ँ सार्ष्टिता ँ सायुज्यं गच्छति सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या ब्राह्मणान्न निन्देत्तद्व्रतम्॥२॥

He who thus knows this *Râjana* as interwoven in the deities, obtains the same world or the same prosperity, as, and union with, these deities; he reaches full life, lives well, and becomes great with children and cattle, great in fame. The rule is 'one should not decry the *Brâhmanas*.' (2).

Com.—The result accruing to one knowing this is mentioned. He obtains the same world, the same prosperity as, and union with, these very deities, Fire and the rest. The word "or" must be taken as understood here: "obtains the same world" *or* &c &c. Because there is a difference in results, due to difference in the ideas of the agent; and also because it is not possible for all these three to accrue collectively. The

rule is that one should not decry the *Brâhmanas*;— because of such *srutis* as "The *Brâhmanas* are the perceptible deities &c," the decrying of the *Brâhmana* would be decrying of the deities themselves.

—o—

Thus ends the Twentieth *Khanda* of *Adhyâya II.*

—o—

ADHYA'YA II

—o—

KHANDA XXI

—o—

त्रयी विद्या हिंकारस्त्रय इमे लोकाः स प्रस्तावोऽग्निर्वायुरादित्यः स उद्गीथो नक्षत्राणि वया ँसि मरीचयः स प्रतिहारः सर्पा गन्धर्वाः पितरस्तन्निधनमेतत्साम सर्वस्मिन्प्रोतम् ॥ १ ॥

The triadic knowledge is the syllable *hin*; these three worlds are the *Prastâva*; the Fire, Air and Sun are the *Udgîtha*; the stars, the birds and the rays are the *Pratihâra*; the serpents, the *Gandharvas*, and the Fathers are the *Nidhana*. This is the *Sâma*, interwoven in everything. (1).

Com.—"*The triadic knowledge is the syllable hin*".— The sequence of triadic knowledge to the Fire—*Sâma* and the rest is due to the *sruti* passages which mention it as being the effect of Fire &c. 'The syllable *Hin*'— because it is the first of all the duties imposed upon

men. These three worlds—following upon the aforesaid, as being the effects thereof—are the *Prastâva*. Fire &c are *udgîtha*, because of their importance. The stars &c are *Pratihâra*,—because they are held together. Serpents &c are *Nidhana*—because of the letter *dha* being common. This is the *Sâma*—without any other specific name—, a collection of *Sâmas*, interwoven in everything; because the triadic knowledge is everything. The *Bhaktis* of *Sâma Hin* &c, are to be meditated upon as triadic knowledge and the rest. The meaning of all that has gone before is also that in whatever object the *Sâma* is interwoven, it is to be meditated upon as that object. Because these meditations serve to purify Actions just like the clarified butter.

स य एवमेतत्साम सर्वस्मिन्प्रोतं वेद सर्वꣳ ह भवति ॥ २ ॥

One who thus knows this *Sâma* as interwoven in everything becomes everything. (2).

Com.—The result accruing to one who knows the *Sâma* with regard to all things is that "he becomes everything"—which must be taken to mean that he becomes the lord of all (and not that he becomes identified with everything); because it is only when there has been no such identification, and the deities occupy the various quarters, that there is any chance of offerings reaching them.

तदेष श्लोको यानि पञ्चधा त्रीणि त्रीणि तेभ्यो न ज्यायः परमन्यदस्ति ॥ ३ ॥

Hence this verse: 'there are the fivefold three: greater than these, there is nothing else besides.' (3).

Com.—To the same effect there is the following verse: The "three"—the triadic knowledge and the rest—that have been explained to be fivefold, through division into the syllable *hin* &c,—than these five triads there is nothing greater; and besides these, nothing else exists; inasmuch as all things are included therein.

यस्तद्वेद स वेद सर्वꣳ सर्वा दिशो बलिमस्मै हरन्ति सर्वमस्मीत्युपासीत तद्व्रतम् तद्व्रतम् ॥ ४ ॥

He who knows that knows everything. All the quarters offer him gifts. That 'I am everything,' so must he meditate; that is his rule,—yea that is his rule. (4).

Com.—One, who knows the *Sâma*, consisting of everything, as explained above, knows everything,—that is becomes omniscient. All the quarters—*i.e.*, persons and deities residing in all regions—offer to such a knower objects of enjoyment. That 'I am everything,' so must he meditate upon the *Sâma*; this alone is his rule. The repetition is meant to point to the fact of the treatise on *Sâma*-meditation having ended here.

———o———

Thus ends the Twenty-first *Khanda of Adhyâya* II.

ADHYA'YA II

—o—

KHANDA XXII.

—o—

विनर्दि साम्नो वृणे पशव्यमित्यग्नेरुद्गीथोऽनिरुक्तः प्रजापतेर्निरुक्तः सोमस्य मृदु श्लक्ष्णं वायोः श्लक्ष्णं बलवदिन्द्रस्य क्रौञ्चं बृहस्पतेरपध्वान्तं वरुणस्य तान्सर्वानेवोपसेवेत वारुणं त्वेवं वर्जयेत् ॥ १ ॥

Of the *Sâma*, 'I seek the *high-sounding* one, as good for cattle'—this is the song sacred to *Agni*, the *undefined* one to *Prajâpati*, the *defined* one to *Soma*, the *soft and smooth* to *Vâyu*, the *smooth and strong* to *Indra*, the *heron-like* to *Brihaspati*, and the *dull* to *Varuna*. Let a man employ all these, but avoid the one sacred to *Varuna*. (1).

Com.—In connection with *Sâma* meditation, the Text now lays down a few instructions with regard to the richness of the varieties of *Sâma*, as belonging to the *udgâtri*,—inasmuch as each variety is accompanied by a definte specific result. "High-sounding"—*i.e.*, a song having the high tone of the voice of a bull; and this is related to *Sâma*, and good for cattle; and this song has

got *Agni* for its deity and I seek this song,—so thinks a certain sacrificing *Udgâtri*. The one which is *undefined*—*i.e.*, not specified as being similar to any particular sound, is a song having *Prajâpati* for its deity,—because *Prajâpati* himself is of an undefined form. The " defined " or distinct one is a song, having *Soma* for its deity. The soft and smooth song has *Vâyu* for its deity. The " smooth " and " strong"—*i.e.*, that which is accompanied by much effort—is a song sacred to *Indra*. That which 'heron-like '—*i.e.*, like the sound of the heron—is sacred to *Brihaspati*. The " dull "—*i.e.*, the one similar to the sound of a broken brass vessel—is a song sacred to *Varuna*. One ought to employ all these, avoiding, however, that which is sacred to *Varuna*.

अमृतत्वं देवेभ्य आगायानीत्यागायेत्स्वधां पितृभ्य आशां मनुष्येभ्यस्तृणोदकं पशुभ्यः स्वर्गं लोकं यजमानायान्नमात्मन आगायानीत्येतानि मनसा ध्यायन्नप्रमत्तः स्तुवीत ॥ २ ॥

'May I sing out immortality for the Devas',—thus should one sing. 'May I sing out *Svadhâ* for the Fathers, hope for the men, grass and water for animals, heaven for the sacrificer, and food for myself'—thus reflecting, in his mind, on all these, he ought to sing out praises carefully. (2).

Com.—'May I sing out' *i.e.*, obtain—immortality for the Devas. 'May I sing out *Svadhâ*—oblations—for the fathers; *hope*, *i.e.*, expectation *i.e.*, the object desired and hoped for—for men; grass and water for the animals; the heavenly regions for the sacrificer; and food for myself'—reflecting in his mind upon all these, one ought to sing out praises, 'carefully' *i.e.*, with due to regard to the proper pronunciation of the vowels and consonants &c.

सर्वे स्वरा इन्द्रस्याऽऽत्मानः सर्व ऊष्माणः प्रजापतेरात्मानः सर्वे स्पर्शा मृत्योरात्मानस्तं यदि स्वरेषूपालभेतेन्द्रꣳ शरणं प्रपन्नोऽभूवं स त्वा प्रति वक्ष्यतीत्येनं ब्रूयात् ॥ ३ ॥

All vowels belong to *Indra*: all sibilants belong to *Prajâpati:* all consonants belong to Death. If any one should reprove him for his vowels, he should tell him 'I had taken my refuge in Indra; He will answer thee.' (3).

Com.—All vowels *a* and the rest—are the parts of—*i.e.*, take the place of the different members of the body of—Indra,—*i.e.*, of the Breath with strong actions. All sibilants—*sa*, *sha*, *sa*, *ha* &c.—are the parts of *Prâjapati*—*i.e.*, *Virât* or *Kasyapa*. All *sparsa* letters *i.e.*, the consonants *Ka* &c.,—are the parts of Death. If some one reprove the *Udgâtri* knowing all this, as that 'You have pronounced the vowels wrongly,'—

being thus reproved, he should tell him this : 'When pronouncing the vowels, I had taken refuge in Indra, the *Vital Breath*, the Supreme Lord; hence it is Indra who will give thee whatever answer befits thee.'

अथ यद्येनमूष्मसूपालभेत प्रजापति ँ शरणं प्रपन्नोऽभूवं स त्वा प्रति पेक्ष्यतीत्येनं ब्रूयादथ यद्येन ँ स्पर्शेषूपालभेत मृत्यु ँ शरणं प्रपन्नोऽभूवं स त्वा प्रति धक्ष्यतीत्येनं ब्रूयात् ॥ ४ ॥

If some one should reprove him for his sibilants, he should tell him : 'I had taken my refuge in *Prajápati*; He will smash thee.' If some one should reprove him for his consonants, he should tell him : 'I had taken my refuge in Death ; He will burn thee.' (4).

Com.—Now then, if some one were to reprove him for his sibilants, as before, he should tell him : 'I had taken my refuge in *Prajàpati* ; He will smash thee—reduce thee to dust.' And if one were to reprove him for his consonants, he should tell him : 'I had taken my refuge in Death ; He will burn thee, reduce thee to ashes.'

सर्वे स्वरा घोषवन्तो बलवन्तो वक्तव्या इन्द्रे बलं ददानीति सर्व ऊष्माणोऽग्रस्ता अनिरस्ता विवृता वक्तव्याः प्रजापतेरात्मानं परिददानीति सर्वे स्पर्शा लेशेनानभिनिहिता वक्तव्या मृत्यो-रात्मानं परिहराणीति ॥ ५ ॥

All vowels should be pronounced with sound and strength,—(thinking) 'may I impart strength to Indra'. All sibilants should be pronounced neither as if swallowed, nor as if thrown out, but well-opened,—(thinking) 'may I give myself to *Prajâpati*'; all consonants should be pronounced slowly without crowding them together,—(thinking) 'may I withdraw myself from Death.' (5).

Com.—Since vowels &c are the parts of Indra &c., therefore all vowels should be pronounced with sound and strength,—with a view that 'I am imparting strength to Indra'. Similarly all sibilants should be pronounced, neither as if swallowed,—*i.e.*, not totally concealed—nor, as if thrown out, but 'well-opened,' *i.e.*, endowed with a well-opened out effort,—(with a view that), 'I am offering myself to *Prajâpati*.' All consonants should be pronounced slowly and without being crowded together,—(with a view that), 'I am slowly withdrawing myself from Death, just as little children are slowly (extricated from nets &c).'

—o—

Thus ends the *Tewenty-second Khanda* of *Adhyâya II.*

—o—

ADHYA'YA II.

—o—

KHANDA XXIII.

—o—

त्रयो धर्मस्कन्धा यज्ञोऽध्ययनं दानमिति । प्रथमस्तप एव द्वितीयो ब्रह्मचार्याचार्यकुलवासी तृतीयोऽत्यन्तमात्मानमाचार्यकुलेऽवसादयन्सर्व एते पुण्यलोका भवन्ति ब्रह्मसꣳस्थोऽमृतत्वमेति ॥ १ ॥

There are three branches of Duty: Sacrifice, Study and Charity are the first; Austerity alone is the second: and one who leads the life of a Student in the house of the Teacher, absolutely mortifying his body in the Teacher's house, is the third. All these attain to the worlds of the Virtuous; but only one who is firm in *Brahma* attains immortality. (1).

Com.—With a view to lay down the meditation of the syllable "*Om*" the Text begins with "*There are the three branches of duty*" &c. It should not be mistaken that the result hereafter mentioned is obtained only from meditation upon the syllable "*Om*", specified above as the *Udgītha* &c., forming parts of the *Sama*; but what is meant is that the result, the attainment of Immortality—which is unapproachable by all sorts of *Sāma*—

meditations and sacrifices—is obtained solely by meditation upon the syllable "*Om*," alone by itself. And the mention of this in the chapter on *Sâma* is only with a view to add to its glory. "*Three*"—in number—"are the branches"—divisions—"of Duty." Which are these? "Sacrifice"—*Agnihotra &c*—, "*Study*"—the getting up of the *Rik* &c., with proper restrictions and observances,—"Charity"—giving away to beggars, outside the sacrificial altar:—this is the *first* branch of Duty. Inasmuch as these duties belong to the Householder, these are called "*first*"—*i.e.*, *one* (branch of Duty), and not the *best*; because the "second" and the "third" are also mentioned. "*Austerity is the second*"—by "Austerity" are meant the observances of the *Krichchra* "*Chândrâyana*" &c; and this branch of Duty belongs to the *Tâpasa* or the "*Parivrât*" who is still leading the life of the Householder, and not one who (has renounced the House and) takes his stand on Brahma *i.e.*, the "*Sanyâsi*"; because it is declared that this latter obtains Immortality (which does not belong to the *Tâpasa*). One who leads the life of the Student, and lives in the house of the Teacher, "absolutely" *i.e.*, all through his life—mortifying his body by means of penances and observances: this is the third branch of duty. The adverb "absolutely" implies the "perpetual *Brahmachâri*" or Life-Student." As for the

ordinary student, his studentship is only for the purpose of studying the Veda, and hence such studentship cannot be the means of attaining the regions of the Virtuous. "All these"—that is, people belonging to all these three states of life, attain by means of the aforesaid duties, to regions of the Virtuous. The remaining fourth, not mentioned by name is the "*Parivrât*" who 'stands firm in Brahma' in the right manner; and he obtains Immortality, which is something beyond, and distinct from the regions of the Virtuous; and this Immortality is *absolute*, and not *Comparative* like the Immortality of the gods; because the Immortality here mentioned is laid down as something apart from the regions of the Virtuous and the blessed ones (*i.e.*, the regions of the gods). If Immortality were only a certain phase of the "regions of the blessed," then it would not have been mentioned apart from these "regions." Therefore, on account of its being mentioned apart, it must be taken to signify *absolute* "Immortality." In this connection the laying down of the duties of the different states of the Householder is with a view to add to the glory of meditation upon the *Pranava* (*Om*),—and not as leading to the results belonging particularly to this latter. Because if it be taken to be for the sake of adding glory to meditation of the *Pranava*, and also as leading to the results thereof,

then there would be a split of the sentence. Therefore it must be admitted that by describing Immortality as resulting from meditation upon "*Om*,"—after an explanation of the duties of the different states of the Householder,—the Text means to eulogise the meditation of "*Om*." Just as in the case of the ordinary assertion "the serving of *Purnavarmâ* brings only apparels for the servant, while the serving of *Rajavarmâ* brings to him comforts befitting a king." The *Pranava* (*Om*) is the True Supreme *Brahma*; because it is the name of this latter; as is laid down in the Katha Upanishad : " This syllable alone is the imperishable Brahma, this syllable alone is the imperishable Supreme"; and hence it is only proper that immortality should result from meditation upon It (the *Pranava*).

Some people (the author of the *Vritti* among others) make the following remarks in this connection: What is meant here is that the attainment of the regions of the blessed accrues equally to persons in all states of the Householder, if they perform their duties properly but are without knowledge; that is to say, all such persons, who have no real knowledge, attain to the regions of the blessed. And the *Sanyâsi* is not left out of these; because for the *Sanyâsi* also, the duties are Knowledge, Restraints, Observances and Austerity;

hence the sentence "Austerity is the second" includes both the *Sanyâsi* and the *Tâpasa*. Therefore the meaning is that from amongst the aforesaid four, whoever happens to be firm in Brahma, and a meditator upon "*Om*," he attains Immortality; because all the aforesaid four classes of men being equally entitled to it; and because the standing firm in Brahma is not prohibited to any one; and lastly, because it is quite possible for one, during intervals in the performance of his duties, to stand firm in (*i.e.*, think of) Brahma. Nor can it be held that, like the significations of the words '*Yava*' '*Varâha*' &c, the denotation of the word "*Brahmasanstha*" is restricted by convention, to the "*Sanyâsi*" alone; because the word is used on the basis of the fact of *standing firm in* (meditating upon) *Brahma* (and as such it cannot have its meaning restricted to any particular class, as it is a qualifying term, and as such can be applied to any one who so stands); and as for the fact of standing firm in Brahma, this is applicable to all. Wherever the ground of the application of the word,—in the shape of standing firm in Brahma—exists, all such become denotable by the word "Brahmasanstha"; and as there is no reason for restricting the word, so denotative, to the "Sanyâsi" alone, it is not proper to preclude it (from applying to other classes of men).

Nor again can it be said that Immortality results only from the performance of the duties of the "*Sanyâsi*"; because, in that case, knowledge would come to be of no use. If it be urged that it is knowledge, accompanied by the due performance of the duties of the *Sanyâsi*, that brings about Immortality,–this cannot be; because all are equally the prescribed duties of the different stages of the Householder (and as such no special preference can be reasonably given to the duties of the Sanyâsi, knowledge, accompanied by the performance of any duties, being the means to Immortality). Even if it be held that 'the performance of duties, accompanied by knowledge, leads to Immortality',—this too would apply equally to the duties of all stages of the Householder. Nor is there any such direct assertion (in the Veda) that it is only the Sanyâsi standing firm in Brahma—and none other—that obtains Liberation;—the view held by all the Upanishads being that Liberation results *from knowledge* (without any specification of the class of duties to be stuck to). Therefore, from among those that duly perform the duties of their respective states, whoever meditates upon *Brahma*, attains Immortality."

This cannot be (the meaning of the text); because there is a mutual contradiction between the Ideas bringing about Actions, and those leading to

knowledge (of Brahma). The injunctions of Actions are chiefly based upon the fact of the person concerned having notions of the diversities of the Doer, the Means, the Action and the Result. And this basis does not originate in the Scriptures; inasmuch as such notions of diversity are found to exist in all living creatures. And the Idea, in the form of knowledge is such as is brought about by such Scriptural assertions as "Real entity is one only, without a second," "All this is Self alone," "All this is Brahma alone" &c. &c. And this Idea never appears without having previously completely suppressed the basis of Actions, in the shape of notions of diversities of Action, Means and Result; (1) because there is a mutual contradiction between the notion of diversity and that of Unity or Identity; the idea of the singleness of the moon, on the removal of darkness, does not appear without the suppression of the idea of its duality due to darkness; (2) because there is a mutual contradiction between the notion of Knowledge and that of Ignorance. Therefore one, for whom all notion of diversity—on which injunctions of Actions are based—has been suppressed by the notion of unity, brought about by such assertions as "the real entity is one only, without a second," "that alone is true", "the diversity of modifications is unreal" and the like,—such a one alone is

free from all Actions, because of the removal of the basis of all Actions; and one who is thus free from Actions is called "*Brahmasansthа*,' (meditator of *Brahma*); and this is the *Sanyâsi* alone; it being possible for none else (all others being absorbed in Actions). Because all others having their notions of diversity unsuppressed, and seeing one thing, hearing another, then being of a third, and knowing another. always think that "having done this, I will obtain that" and so forth. And one who does all this cannot be said to be "*Brahmasanstha*,"—because all his notions are based upon unrealities in the shape of modifications, which have their origin in speech alone (having no other than a verbal existence.) And when the notion of diversity has been suppressed as untrue, there arises no such further notions of the means and object of knowledge, such as 'this is true, and this is to be done by me' and so forth;—just like the notion of the dirtiness of surface with regard to Akâsa, for one who has the power of discriminating (the real nature of things). If even after the suppression of the notion of diversity one were not to desist from actions—just as before the suppression of the notion of diversity,—then, in that case, all vedic passages laying down the reality of the idea of unity would become falsified. And the authority of the passages

laying down unity is just as proper as that of the passages prohibiting the eating of uneatable (prohibited) food; specially as all the Upanishads treat of that (unity). If it be urged that in that case, the passages enjoying Actions would become falsified,—we deny this: because these have their authority for those whose ideas of diversity have not been suppressed; just like the cognitions in a dream, before awakening. If it be urged that wise and descriminative persons not performing the Actions, the passages enjoining these would lose their authority,—we deny this: because we do not find deficiency in the authority of such passages as lay down Actions with a definite end. Because Actions with definite ends are not performed, by such people as have the idea that it is not proper for one to have any desire; it does not follow that the injunctions of such Actions lose all their authority—such Actions being performed by people desiring certain ends. In the same manner, because such people as meditate upon Brahma, and know Brahma do not perform the duties (laid down for the Householder &c.); it does not follow that passages enjoining such duties lose all their authority,—such duties being duly performed by people not knowing Brahma. If it be urged that "just as the actions of begging for food &c., do not cease for even the Sanyâsi,—so in the

same manner, even if the Householder happens to realise the notion of unity, the actions of *Agnihotra* &c. will not cease for him",—this cannot be: because when considering the validity of Injunctions, the actions of men (such as the begging of food instanced) cannot serve as (authoritative) instances, *e.g.*, the "killing" (of an enemy, being prohibited,—simply because some one has been found to be doing it, it does not follow that such *killing* is to be done by wise discriminative people, even though they be without any harmful intention towards an enemy. And on the suppression of the notion of diversity,—which is the sole foundation for the application of the passages laying down Actions,—there is no active agency left which would urge people towards such actions as the *Agnihotra* and the like; though in the case of the *Sanyâsi* what urges him to beg for food is *hunger*. If it be urged that "in the case in question too, what will urge people to the performance of such Actions will be the fear of sin resulting from their non-performance,"—this cannot be; because it is only one who has notions of diversity that is entitled to such Actions; we have already explained that it is only one who has notions of diversity, whose notions of diversity have not been suppressed by knowledge, that is entitled to the performance of Action. And the sin, resulting

from the non-performance of an Action, accrues to him only, who is entitled to its performance,—and not to one who is not so entitled ; for instance the non-performance, by a "Householder," of the duties of the "Student" does not constitute a sin. If it be urged that "in that case, all people, who are still in one of the four stages, but have realised unity, would be *Sanyâsis*",—this cannot be ; because so long as a man continues in one of the stages the ideas of ownership are not suppressed ; and because the other stages are for the performance of Actions, as declared in the *Sruti* "then should he perform Actions." Therefore the Mendicant alone, who is devoid of all notions of ownership, can be a "*Sanyâsi*," which the Householder and others can never be. If it be urged that "inasmuch as all notions of diversity, on which injunctions for actions are based, are suppressed by the notion of unity got at by means of the texts laying it down, none of the Restraints, Observances, &c. can apply to the *Sanyâsi*,"—we deny this : because these (Restraints &c), helping one to restrain himself, do apply to the *Sanyâsi*, when he happens to be separated, from the notion of unity, by Hunger &c. But from this it does not follow that for the Sanyâsi, there is also a chance of stooping to prohibited deeds. Because such deeds are prohibited even before the realisation of unity.

As for instance, because one falls into a well or in a thicket in the darkness of night, it does not follow that he should fall down, even when the sun has risen. Therefore it is established it is only the Mendicant, who desists from all Actions, who is called "*Brahmasanstha.*" It has been said above that all that are devoid of knowledge, attain to the regions of the blessed; this is true enough. But it has also been said that the "*Sanyâsi*" is implied in the word "Austerity"; this is not true. Why? Because it is the *Sanyâsi* alone, to whom the character of "*Brahmasanstha*" can possibly belong as we have already explained that it is the *Sanyâsi* alone who is left, after the other orders have been mentioned; because there is a cessation of all such actions as the *Agnihotra* &c., for one who has realised unity. The duty of performing penances devolves only upon one who has notions of diversity. These reasons also serve to set aside the possibility of being "*Brahmasanstha*" in the intervals of Actions, and also the fact of the non-prohibition (of the character of *Brahmasanstha* for the Householder &c.)—(both these facts having been urged by the author of the *Vritti*). It had also been urged that if only such men endowed with knowledge, as have desisted from Actions were to be *Sanyâsis*, then knowledge by itself would have no use. And this reasoning too is met by our arguments. Then again,

it has been urged that the signification of the word "*Brahmasanstha*" is not conventionally restricted to the "*Sanyâsi*" like the significations of such words as "*yava*" "*Varâha*" and the like. This too has been set aside by the arguments advanced by us, showing that the name "*Brahmasanstha*" can apply to the *Sanyâsi* alone, and to none else. It has also been said that words whose significations are fixed by convention, do not stand in need of any reasons for their application. But such is not the case; since we do find this to be the case with such words as "*Grihastha*" "*Taksha*" "*Parivrâjaka*" &c,—which have for grounds of their significations the facts of *remaining in the house*, of *carpentering* and of *wandering about as mendicants*; and yet they have their significations fixed by convention to two stages of life (in the case of the words "*Grihastha*" and "*Parivrâjaka*") and to a particular class of men (in the case of the word "*Takshâ*"); but there is no such hard and fast rule as that these are not to be used where the aforesaid grounds are not immediately perceived; because such is not the commonly recognised fact. In the same manner, the word "*Brahmasanstha*" can be held to be applicable to the "*Paramahansa*" who is beyond the ordinary stages of human life, and who is a Sanyàsi having all Actions and their means supressed for himself; because

the accruing to him of the chief result of Immortality is directly asserted (in the Veda). Hence it must be admitted that the character of the *Sanyâsi* mentioned in the Veda is only this what has been explained, and not the taking up of the sacred thread, the "*tridandu*" or the sacred water-pot, &c.,—as laid down in such passages, as "with head shaved, without acquisitions and without attachment, &c," and also "the supreme and sacred for those who are above the ordinary stages of life, &c. &c.," in the Swetâs'watara Upanishad; and also in such *Smriti* passages as, "without prayers, without obeisances," &c., &c.; and also "for this reason Self-restrained ones, seeing beyond, do not perform actions," and "for this reason he is without marks, knowing the Law, having his marks unmanifested," &c, &c. The renunciation of Actions propounded by the *Sânkhyas* is false; because they hold the ideas of the diversities of Actions, Instruments and Results to be real (and not unreal as the Vedânti does). And the theory of the non-activity (of the agent) as propounded by the *Bauddha*, is also untenable; because they hold all things to be void; and the theory of non-activity presupposes the fact of its being an Entity. And the theory of inaction held by lazy illiterate persons is also untrue; because these people have not their notions of activity suppressed by any valid authoritative means

(as it is for the Vedânti). Therefore it is established that the character of the "*Brahmasanstha*" or the *Sanyâsi*,"—which consists in the cessation of all Actions—belongs only to one who has come to realise Unity by means of the valid reasonings and authorities of the Vedânta. From this also follows the fact that the Householder too becomes a *Sanyâsi*, if he happens to get at the realisation of unity. Objection: "But, a householder, becoming a *Sanyâsi* would become guilty of neglecting the (Sacrificial) Fire,—as says the *Sruti*, 'one who neglects the fire, becomes the murderer of the brave among the gods," Not so: because as soon as unity becomes realised the Fire by itself becomes, neglected as mentioned in the *Sruti*. "Fire loses the character of fire" &c. Therefore a householder becoming a *Sanyâsi*, is not guilty of any crime.

प्रजापतिर्लोकानभ्यतपत्तेभ्योऽभितप्तेभ्यस्त्रयी विद्या संप्रास्रवत्तामभ्यतपत्तस्या अभितप्ताया एतान्यक्षराणि संप्रास्रवन्त भूर्भुवः स्वरिति ॥ २ ॥

Prajâpati brooded on the worlds. From them, thus brooded upon, the Triadic knowledge issued forth. He brooded on this. And from this, brooded upon, issued the syllables *Bhûh*, *Bhuvah* and *Swah*. (2).

Com.—The Text now begins to explain that, wherein standing firm one attains Immortality. "*Prajâpati*"—*i.e.*, *Virat* or *Kasyapa*—with a view to find out the pith of the worlds brooded upon them,—that is to say, performed meditation and penance, with that end in view. From these thus brooded upon, their pith, the Triadic knowledge, issued forth,—*i.e.*, appeared in the mind of *Prajâpati*. "He brooded on this"—as before. And from this, thus brooded upon, these syllables issued forth; *viz.*, the *Vyâhritis* "*Bhûh*" "*Bhuvah*", and "*Swah*."

तान्यभ्यतपत्तेभ्योऽभितप्तेभ्य ॐकारः संप्रास्रवत्तद्यथा शङ्कुना सर्वाणि पर्णानि संतृण्णान्येवमोंकारेण सर्वा वाक्संतृण्णोंकार एवेद ँ सर्वमोंकार एवेद ँ सर्वम् ॥ ३ ॥

He brooded on them; and from them, thus brooded upon, issued the syllable '*Om*.' As all leaves are attached to the stalk, so is all speech attached to the syllable '*Om*.' The syllable '*Om*' is all this—yea the syllable '*Om*' is all this. (3).

Com.—He brooded upon these syllables; and from them, thus brooded upon, issued the syllable '*Om*,' which is *Brahma*. Of what nature was this? Just as all the leaves are attached or fastened to the stalk—*i.e.*,

are pervaded over by it; so is all speech—all words—pervaded over by the syllable '*Om*,' which is *Brahma*, and which is the counterpart of the Supreme Self:—As is also declared in such *Srutis* as "the syllable *a* verily is all speech." And since all name is a modification of the Supreme Self; therefore the syllable '*Om*' is all this. The repetition is meant to show reverence for the subject treated of. The mention of the accomplishment of the worlds, &c., is with a view to eulogise the syllable '*Om*.'

—o—

Thus ends the Twenty-third *Khanda* of *Adhyâya II*.

—o—

ADHYA'YA II.

—o—

KHANDA XXIV.

—o—

ब्रह्मवादिनो वदन्ति यद्वसूनां प्रातःसवन ् रुद्राणां माध्यंदिन ् सवनमादित्यानां च विश्वेषां च देवानां तृतीयसवनम् ॥ १ ॥

The teachers of *Brahma* declare that the 'morning—oblation' belongs to the *Vasus*, the 'midday—oblation' to the *Rudras*, and to *Adityas* and the *Viswê-Dêvas* the third oblation. (1).

Com.—In connection with Sâma-meditation, the syllable '*Om*' has been accomplished as secondary to

Actions, and then it has been highly eulogised as being the counterpart of the Supreme Self and bringing about Immortality; and now the Text begins to lay down the *Sâmu* and the Incantations of the *Homu*, &c., which form parts of the sacrifice. The teachers of *Bruhmu* declare that what is known as the 'morning-oblation' belongs to the *Vasus*;—that is to say, *this* world while connected with the morning-oblation is kept under control by these Lords of this oblation. Similarly, the worlds of the sky is kept under control by the *Rudrus*, who are the Lords of the midday-oblation. And the third world is kept under control by the *Adityas* and the *Viswe-Dewus*, who are the Lords of the third oblation. Thus then there is no other world left for the sacrificer.

क तर्हि यजमानस्य लोक इति स यस्तं न विद्यात्कथं कुर्यादथ विद्वान्कुर्यात् ॥ २ ॥

Where then is the world of the sacrificer? He who does not know this, how can he perform (sacrifices)? If he knows this, then he should perform (them). (2)

Com.—Then where is the world of the sacrificer, for the sake of which he sacrifices? That is to say, his world is nowhere. And the *Sruti* says. "One who sacrifices sacrifices for the sake of a world." And if the sacrificer were not to know the means of acquiring a world—

11

such means being in the shape of the *Sâma*, *Homa*, *Mantra*, &c.,—not knowing this, how could he perform sacrifices? That is to say, the proper character of the sacrificer can never belong to an ignorant person. This is meant to eulogise the *Sâma*, &c., and as such, should not be taken as prohibiting the performance of sacrifices for one who is ignorant of these, and knows only the sacrifice. Because if it were taken as eulogising the knowledge of *Sâma*, &c., and, at the same time, as prohibiting the performance by ignorant persons,—there would be a split of the sentence. And we have explained in the beginning, in the Chapter treating of *Ushasti*, showing why even an ignorant person can perform sacrifices. If however he knows such means as the *Sâma*, &c.—to be hereafter explained —then he should perform sacrifices.

पुरा प्रातरनुवाकस्योपाकरणाज्जघनेन गार्हपत्यस्योदङ्मुख उपविश्य स वासव९सामाभिगायति ॥ ३ ॥

Before the beginning of the 'Matin-chant,' sitting behind the *Gârhapatya* fire, and facing the north, (the sacrificer) sings the *Sâma* sacred to the *Vasus*. (3).

Com.—Now what is it that has to be known (for the performance of sacrifices)? It is explained. Before beginning the hymns constituting the "Morning Chant," sitting behind the *Gârhapatya* fire, and looking

towards the North, the sacrificer sings the *Sâma* sacred to the *Vasus*.

लो३कद्वारमपावा३र्णू ३३ पश्येम त्वा वय ऽरा ३३३३३ हुं ३ आ ३३ ज्या ३ यो ३ आ ३२१११ इति ॥ ४ ॥

Open the door of this world, that we may see thee, for the Kingdom. (4).

Com.—Open the door of this world of the Earth—O Fire, !—So that, through that door, we may see thee, for the sake of the kingdom (of this world).

अथ जुहोति ? नमोऽग्नये पृथिवीक्षिते लोकक्षिते लोकं मे यजमानाय विन्दैष वै यजमानस्य लोक एताऽस्मि ॥ ५ ॥

Then he makes offerings (reciting). 'Adoration to Fire, who dwells on the Earth, who dwells in the world! obtain this world for me, the sacrificer! To this world of the Sacrificer I am to go. (5).

Com.—After this he makes offerings into the fire, reciting the *Mantra*. "Adoration to Fire"—we bow, O Fire, to thee, who dwellest on the Earth, and who dwellest in the world; obtain for me the world of the sacrificer; verily, to this world of the sacrificer I am to go.

अत्र यजमानः परस्तादायुषः स्वाहाऽपजहि परिघमित्युक्त्वोत्तिष्ठति तस्मै वसवः प्रातःसवन ऽसंप्रयच्छन्ति ॥ ६ ॥

Thither will the sacrificer, after this life, *Svâhâ* take away the bolt having said this, he rises. For him the *Vasus* fulfil the morning oblation. (6).

Com.—"Thither" *i.e.*, to this world, I the sacrificer, after death, will go—*Svâhâ* thus he makes the offering, adding—" remove the bolt"—*i.e.*, the bolt closing the door of the world. *Having pronounced* this *Mantra*, he rises. And by means of these, the world connected with the morning oblation, are purchased, from the *Vasus*; hence these fulfil the morning oblation for the sacrificer.

पुरा माध्यंदिनस्य सवनस्योपाकरणाज्जघनेनाऽग्नीऽध्रीयस्योदङ्मुख उपविश्य स रौद्र ऽसामाभिगायति ॥ ७ ॥

लो३कद्वारमपावा३र्णू ३३ पश्येम त्वा वयं वैरा ३३३३ ३ हुं ३ आ ३३ ज्या ३ यो ३ आ ३२१११ इति ॥ ८ ॥

Before the beginning of the Midday oblation, sitting down behind the *Agnidhriya* fire and facing the North, he sings the *Sâma* sacred to the *Rudras*. (7).

" Open the door of the world, that we may see thee, for *Vairâjya*." (8).

Com.—In the same manner, sitting behind the "*Agnidhriya*"—the Southern fire, and looking toward the North he sings the *Sâma*, sacred to the *Rudras*

for the sake of attaining "*Vairâjya*" Kingdom of the Sky).

अथ जुहोति नमो वायवेऽन्तरिक्षक्षिते लोकक्षिते लोकं मे यजमानाय विन्दैष वै यजमानस्य लोक एताऽस्मि ॥ ९ ॥

अत्र यजमानः परस्तादायुषः स्वाहाऽपजहि पीरघमित्युक्त्वो-त्तिष्ठति तस्मै रुद्रा माध्यंदिन ँ सवन ँ संप्रयच्छन्ति ॥ १० ॥

"Then he makes the offering, (reciting): Adoration to *Vâyu*, who dwells in the sky, and dwells in the world obtain this world for me, the sacrificer, to this world the sacrificer I am to go? (9).

Thither will the sacrificer, after this life—*Svâha*? "Remove the bolt!"—having said this, he rises; and the *Rudras* fulfil the midday oblation for him. (10).

Com.—Who dwells in the sky, &c., &c."—as before.

पुरा तृतीयसवनस्योपाकरणाज्जघनेनाऽऽहवनीयस्योदङ्मुख उप-विश्य स आदित्य ँ स वैश्वदेव ँ सामाभिगायति ॥ ११ ॥

लो३कद्वारमपावा३र्णू ३३ पश्येम त्वा वय ँ स्वारा ३३-३३३ हुं ३ आ ३३ ज्या ३ यो ३ आ ३२१११ इति ॥१२॥

आदित्यमथ वैश्वदेवं लो३कद्वारमपावा३र्णू ३३ पश्येमत्वा वय ँ साम्रा ३३३३३ हुं ३ आ ३३ ज्या ३ यो ३ आ ३-२१११ इति ॥ १३ ॥

Before the beginning of the third oblation, sitting behind the *Ahavaniya* fire, and facing the North, he sings the *Sáma* sacred to the *Adityas*, and also that sacred to the *Visvedevas*.

"Open the door of the world,—that we may see thee, for the kingdom of Heaven."

"This is sacred to the *Adityas*. Now the one sacred to the *Viswedevas*. 'Open the door of the world,—that we may see thee, for kingdom Supreme." (11—13).

Com.—Similarly, sitting behind the *Ahavaniya* Fire, and looking towards the North, he sings the *Sâma* sacred to the *Adityas*, and then the one sacred to the *Viswedêvas*—for the sake of the Kingdom of Heaven and Kingdom Supreme respectively.

अथ जुहोति नम आदित्येभ्यश्च विश्वेभ्यश्च देवेभ्यो दिविक्षिद्भ्यो लोकक्षिद्भ्यो लोकं मे यजमानाय विन्दत॥१४॥

एष वै यजमानस्य लोक एताऽस्मयत्र यजमानः परस्तादायुषः स्वाहाऽपहत परिघमित्युक्त्वोत्तिष्ठति॥ १५ ॥

तस्मा आदित्याश्च विश्वे च देवास्तृतीयसवनꣳ संप्रयच्छन्त्येष ह वै यज्ञस्य मात्रां वेद य एवं वेद य एवं वेद ॥ १६ ॥

Then he makes the offering (reciting): 'Adoration to the *Adityas* and to the *Viswedevas*, the dwellers of

Heaven, and the dwellers of the world! obtain the world for the sacrificer!

To this world of the sacrificer, I will go. Thither will the sacrificer after this life—*Svâha*. Remove the bolt, !—having said this, he rises.

For him, the *Adityas* and the *Visvedêvas* fulfil the third oblation. One who knows this, knows the real character of sacrifice—yea, one who knows this.(14–16).

Com.—"Dwellers of Heaven" &c., &c.,—as before; the only difference being the plural number in "*Vindata*" and "*Apahata*." All these recitations belong to the sacrificer,—on account of the marks in "I will go" pointing to the sacrificer; the meaning being "I, the sacrificer, knowing this, &c." "One who knows *this*"—*i.e.*, the *Sâma*, &c., as explained above—knows the real character of sacrifices. The repetition of "one who knows this" is meant to denote the close of the Adhyâya.

—o—

Thus ends the Twenty-fourth *Khanda* of *Adhyâya II*.

—o—

Thus ends the Second *Adhyâya*.

—o—

The Chhandogya Upanishad.

———o———

ADHYA'YA III.

—o—

KHANDA I.

—o—

असौ वा आदित्यो देवमधु तस्य द्यौरेव तिरश्चीनव ऽशो ऽन्तरिक्षमपूपो मरीचयः पुत्राः ॥ १ ॥

This sun verily is the honey of the Devas. Of this, Heaven is the cross-beam, the sky is the hive, and the rays, the Eggs. (1).

Com.—"*This sun, &c.*"—shows the context of the coming *Adhyâya*. At the close of the last *Adhyâya*, it has been said "One who knows the measures of the sacrifice;" and the articles of the sacrifice, as they arise out of the *Sâma*, the *Homa* and the *Mantras*, and constituting the parts of the sacrifice,—have all been clearly explained, with a view to the attainment of particular ends. And the Sun, embodying the accomplishment of the results of all the sacrifices, shines with great splendour. And this Sun, being the result of

the actions of all living beings, is directly perceived by all. Hence, after having explained the sacrifices, the Text begins a treatment of the meditation of their result in the shape of the Sun, with a view to describe the highest of the ends of man. "*The Sun indeed is the honey of the Devas*," &c., &c. The Sun is the honey of the Gods, as It gives them pleasure, and, as such is like honey. The fact of the Sun being a source of pleasure to the *Vasus* and the rest will be explained later on, as being based upon the fact of the Sun embodying the results of all sacrifices. But how does the character of "honey" belong to It? Of this honey, Heaven is the cross-beam, just like the beam to which the bee-honey hangs. Because the Heaven appears to be slanting crossly (to the Gods who dwell in the sky, when they look upwards); and the sky is the hive, hanging as it were, by the beam of Heaven; hence resembling, in this, the hive, the sky is the hive,—as also because it is the support of honey in the shape of the Sun—By "rays," are meant the watery vapours drawn from the Earth by the Sun, and contained in Its rays; as described elsewhere "the water is the *rays* of the Sun." And these "rays"—being contained in the rays existing in the hive of the sky, and thus resembling the eggs of the bee—appear like "eggs,"—*i.e.*, the eggs contained in the cells of the bee-hive.

तस्य ये प्राञ्चो रश्मयस्ता एवास्य प्राच्यो मधुनाड्यः। ऋच एव मधुकृत ऋग्वेद एव पुष्पं ता अमृता आपास्ता वा एता ऋचः ॥ २ ॥

"Its Eastern rays are the honey-cells on the East. The Riks are the honey-producers; the Rigveda is the flower; and those waters ars the nectar; and those very Riks indeed (as the bees)." (2)

Com.—Of this Sun—the receptacle of honey—the rays that point to the East are its honey-cells on the East. And since the Riks produce the red honey contained in the Sun, therefore these are the bees producing the honey; inasmuch as like the bees, these also produce the honey after extracting the essences of flowers; and this flower is the Rigveda. By the word "Rigveda" is meant the Action prescribed in the Rigveda; because the name "Rigveda" rightly belongs to the collection of verses and *Brâhmanas*; and as such, consisting only of words, it is not possible for such collection to pour out (bring about) essences &c; while it is quite possible for Actions to bring about such essences, as honey and the like. Just as the bees produce honey by extracting the juices of flowers, so do the *Riks* accomplish their honey by extracting the juices of Actions prescribed in the Rigveda. Now, what are

these juices? These juices are the "waters," in the shape of the Soma-juice, butter and milk, that are poured out into the fire; and these, being therein cooked, become "nectar" (so called, because they are supposed to lead to immortality); that is to say, they become juices with excellent flavours and those very *Riks*, taking the essences of these, are like the bees extracting juice from the flowers.

एतमृग्वेदमभ्यतप ँस्तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्य-मन्नाद्य ँरसोऽजायत ॥ ३ ॥

These impressed the Rigveda. And from it thus impressed, proceeded, as essence, fame resplendence, the senses, strength and health. (3).

Com.—These *Riks*, employed in Actions, impressed the flower—like Actions prescribed in the Rigveda. Proper essences, like honey, are given out only by such Actions as are performed by means of the *Rik—Mantras* employed during the sacrifice. in the form of the various hymns; just as honey is produced only by the sucking of the flowers by the bees. With this view it is said "*from it thus impressed*". It is next explained what is the essence that flows from the brooding of the *Rik*-bees: "Fame"—*i.e.*, renown, "resplendence" *i.e.*, brightness of the body, "the senses", *i.e.*. the full activity of all the senses in their virility. "strength"—

i.e., power and "health",—*i.e.*, that whereby there would be a continuance of the gods every day. Such was the essence that proceeded from Action, in the shape of sacrifice &c.

तद्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य रोहित-रूपम् ॥ ४ ॥

It flowed out. It went towards the sun. This it is that appears as the red form of the *Sun*. (4).

Com.—The Essence—'fame' &c., ending in 'health'—flowed out; and having flowed out, it went by the side of the sun, to the Eastern side of the Sun. Just as the fire is prepared by the peasant, so Actions are performed by men for the purpose of acquiring certain results, in the shape of Fame &c,—the idea in their minds being 'we will eat of the honey stored up in the sun in the shape of the results of all the Actions'. And in order to bring about confidence, this is directly shown. "*This it is &c.*, what is it? It is the red light of the rising sun.

———o———

Thus ends the First *Khanda* of *Adhyâya* III.

———o———

ADHYA'YA III.

—o—

KHANDA II.

—o—

अथ येऽस्य दक्षिणा रश्मयस्ता एवास्य दक्षिणा मधुनाड्यो यजू ँ ष्येव मधुकृतो यजुर्वेद एव पुष्पं ता अमृता आपः ॥१॥

Its southern rays are the honey-cells to the South. The *Yajush* verses are the honey—producers; Yajur Veda is the flower; and those waters are the nectar. (1)

Com.—"Its southern rays, &c.," as above. The honey-producers are the *Yajush* verses;—*i.e.*, the actions prescribed in the Yajurveda are like bees, as explained above. The actions prescribed in the Yajurveda perform the work of flowers; hence they are called the "flower." Those waters—*Soma* &c., are the nectar.

तानि वा एतानि यजू ँ ष्येतं यजुर्वेदमभ्यतप ँ स्तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्य ँ रसोऽजायत ॥ २ ॥

तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य शुक्ल ँ रूपम् ॥ ३ ॥

And those very *Yajush* verses impressed the Yajur-veda. And from it, thus impressed, proceeded, as essence, fame, resplendence, the senses, strength and health. (2).

"It flowed out; it went towards the Sun; this it is that appears as the white form of the Sun." (3).

Com,—"These *Yajush* versus, &c."—all as before. It is this "honey" that appears as the white form of the Sun.

—o—

Thus ends the Second *Khanda* of *Adhyâya III.*

—o—

ADHYA'YA III.

—o—

KHANDA III.

—o—

अथ येऽस्य प्रत्यञ्चो रश्मयस्ता एवास्य प्रतीच्यो मधुनाड्यः सामान्येव मधुकृतः सामवेद एव पुष्पं ता अमृता आपः ॥ १ ॥

तानि वा एतानि सामान्येत ँ सामवेदमभ्यतप ँ स्तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्य ँ रसोऽजायत ॥ २ ॥

तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य कृष्ण ँ रूपम् ॥ ३ ॥

And its western rays are the honey-cells to the East, the *Sâmas* are the honey-producers; the Sama-veda is the flower, and these waters are the nectar. (1).

"The *Sâmas* impressed the Sama Veda, and from it, thus impressed, proceeded, as essence, fame, resplendence, senses, strength and health." (2).

"It flowed out. It went towards the Sun. This it is that is in the black form of the Sun." (3).

Com.—"Its Western rays &c.,"—same as before. The honey of *Sâmas* constitutes the blackness of the Sun.

—o—

Thus ends the Third *Khanda* of *Adhyâya III.*

—o—

ADHYA'YA III.

—o—

KHANDA IV.

—o—

अथ येऽस्योदञ्चो रश्मयस्ता एवास्योदीच्यो मधुनाड्योऽथर्वाङ्गिरस एव मधुकृत इतिहासपुराणं पुष्पं । ता अमृता आपः ॥ १ ॥

ते वा एतेऽथर्वाङ्गिरस एतदितिहासपुराणमभ्यतप ँ स्तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्य ँ रसोऽजायत ॥ २ ॥

तद्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य परं कृष्ण ꣳ रूपम् ॥ ३ ॥

Now, its northern rays are the honey-cells to the north. The *Atharvângirasa* are the honey-producers; the *Itihasas* and *Puranas* are the flower. Those waters are the nectar. (1).

"These *Atharvângirasa* impressed these *Itihasas* and *Puranas*. And from these, thus impressed, proceeded, as essence, fame, resplendence, the senses, strength and health." (2).

It flowed out. It went towards the Sun. This it is that is the extremely black form in the Sun." (3).

Com.—"*Now, its northern rays, &c.*"—as before. "*Atharvângirasa*," means 'the *Atharvana* and the *Angirasa* Mantras' employed at sacrifices; these are the honey-producers. "*The Itihasas* and *Purânâs* are the flower." It is an established fact the *Itihâsas* and *Purânas* are employed at sacrifices,—as for instance, at the *Aswamedha*, during the "*Pariplava* nights." This honey is that form of the Sun which is extremely black.

———o———

Thus ends the Fourth *Khunda* of *Adhyâya III*.

———o———

ADHYA'YA III.

—o—

KHANDA V.

—o—

अथ येऽस्योर्ध्वा रश्मयस्ता एवास्योर्ध्वा मधुनाड्यो गुह्या एवाऽऽदेशा मधुकृतो ब्रह्मैव पुष्पं ता अमृता आपः ॥ १ ॥

ते वा एते गुह्या आदेशा एतद्ब्रह्माभ्यतपꣳस्तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यꣳरसोऽजायत ॥ २ ॥

तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य मध्ये क्षोभत इव ॥ ३ ॥

Now its upward rays are the honey-cells on the top. The secret instructions are the honey-producers; and *Brahma* Itself is the flower. Those waters are the nectar. (1).

These secret instructions impressed this *Brahma*; and from It, thus impressed, proceeded, as essence, fame, resplendence, the senses, strength and health. (2).

It flowed out. It went towards the Sun; this it is that appears as quivering in the centre of the Sun. (3).

Com.—Now its upward rays &c.—as before. "*Secret*" means undisclosable; and "*instructions*" mean the injunctions with regard to the gates of the worlds, and also the various meditations, as forming parts of Actions; these are the honey-producers. "*Brahma*" here

signifies the *Pranava (Om)*, because the section deals with words. This is the flower. The rest is as before. This is the honey that appears to one who fixes his eyes, to be quivering or moving in the centre of the Sun."

ते वा एते रसाना ँ रसा वेदा हि रसास्तेषामेते रसास्तानि वा एतान्यमृतानाममृतानि वेदा ह्यमृतास्तेषामेतान्यमृतानि ॥ ४ ॥

These indeed are the essence of the essences: The *Vedas* are the essences; and these are their essence; These indeed are the nectar of the nectars: the Vedas are the nectars; and these are their nectar. (4).

Com.—"These"—the forms *red* and the rest—"are the essence of the essences." It is explained of what these are essences. The Vedas are the *essences*, because they *flow* from men. And of these Vedas as essences, and as they take the forms of Actions—these red and other forms become the essence; *i.e.*, the final essence. In the same manner, these are the nectar of the nectars. "The Vedas are the nectars"—because they are eternal; and of these, the red and other forms are the nectar. "Essence of essences, &c." are meant to eulogise Actions, of which such nectars are shown to be the results.

—o—

Thus ends the Fifth *Khanda* of *Adhyâya III.*

—o—

ADHYA'YA III.

—o—

KHANDA VI.

—o—

तद्यत्प्रथमममृतं तद्वसव उपजीवन्त्यग्निना मुखेन न वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति ॥ १ ॥

That which is the first nectar, on that live the *Vasus* with *Agni* at their head. Verily the Gods do not eat or drink; looking upon this nectar, they are satisfied. (1).

Com.—Of the above, that which is the first nectar—in the shape of the red form of the Sun,—on that live the *Vasus*, the lords of the morning hymns with *Agni* at their head. The assertion that "from it proceeded as essence, health or appetite" would show that they eat in the ordinary way, with their hands. This is denied. "*The Gods do not eat or drink.*" How then do they live? Having seen, *i.e.*, enjoyed by the senses,—the aforesaid red form, they become satisfied. The *Eye* being the door so to say of all the sense-organs. Objection: "It being directly mentioned that it is only on *seeing*, that they become satisfied, how do you make out the shape to be amenable to all the senses,?" Not so;

since Fame, &c., are amenable to the ear and the rest: Fame is cognisable by the Ear; Light and colour belong to the eye, and the activity of the other senses too are to be inferred from the nature of the various effects. "Strength" is virility of the body. And "*Annâdya*" (Health) is that which daily leads to the continuance of the body. "Essence"—*i.e.*, all the aforesaid are essences; seeing which, they are satisfied. "Seeing this, the Gods become satisfied" means that they enjoy it by all their senses, and then become satisfied,—becoming, through their connection with the Sun, free from bad smell and such like discrepancies of the body and the senses.

त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥ २ ॥

They retire into this colour; and rise from this colour. (2).

Com.—Do they live upon the nectar idly? No. Having realised with regard to this colour, that "now there is no occasion for my enjoyment," they retire—*i.e.*, become indifferent. And when again the opportunity of enjoying this colour occurs, they again "rise from this colour,"—*i.e.*,—again become active for the sake of that colour. And it is seen in the ordinary world that there is no enjoyment for those who are idle and inactive.

स य एतदेवममृतं वेद वसूनामेवैको भूत्वाऽग्निनैव मुखेनैतदेवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविशत्येतस्माद्रूपादुदेति ॥ ३ ॥

One who knows this nectar, becomes one of the *Vasus*; and, with *Agni* at his head, he comes to be satisfied by looking upon this nectar. He retires into this colour, and rises from this colour. (3).

Com.—Whoever knows (1) the bees in the shape of the Riks to give rise to the flowing of honey from the flower in the shape of the Actions prescribed in the *Rigveda*, (2) the nectar to lie in the Sun to have a red colour, to be located in the Eastern rays of the Sun, and to be enjoyed by the *Vasus*, and (3) the knowers of these to be identified with the *Vasus*, to live upon it with *Agni* at their head, to be satisfied by mere sight, to rise on the occasion of their enjoyment, and to retire on the lapse of this opportunity,—whoever knows all this, enjoys all this, just like the *Vasus*.

स यावदादित्यः पुरस्तादुदेता पश्चादस्तमेता वसूनामेव तावदाधिपत्य ँ स्वाराज्यं पर्येता ॥ ४ ॥

So long as the Sun rises in the East and sets in the West, so long does he attain the sovereign heavenly kingdom of the *Vasus*. (4).

Com.—How long does such a knower live upon the nectar? This is explained: So long as the Sun rises in the East, and sets in the West,—so long does he attain the sovereign heavenly kingdom of the *Vasus*,—that is to say as long as the period of enjoyment of the *Vasus*. One who resides in the lunar disc, doing actions, is dependent, the food of the gods. Not so the knower of the nectar, who attains to the kingdom of heaven.

—o—

Thus ends the Sixth *Khanda of Adhyáya III.*

—o—

ADHYA'YA III.

—o—

KHANDA VII.

—o—

अथ यद्द्वितीयममृतं तद्रुद्रा उपजीवन्तीन्द्रेण मुखेन न वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति॥ १ ॥

That which is the second nectar, on that live the *Rudras*, with *Indra* at their head. Verily the gods do not eat or drink; looking upon this nectar, they are satisfied. (1)

त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥ २ ॥

They retire into this colour, and rise from this colour. (2).

स य एतदेवममृतं वेद रुद्राणामेवैको भूत्वेन्द्रेणैव मुखेनैत-देवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविशत्येतस्माद्रूपादु-देति ॥ ३ ॥

One who knows this nectar becomes one of the *Rudras*; and with *Indra* at his head, he comes to be satisfied by looking upon this nectar; he retires into this colour, and rises from this colour. (3).

स यावदादित्यः पुरस्तादुदेता पश्चादस्तमेता द्विस्तावद्दक्षिण-त उदेतोत्तरतोऽस्तमेता रुद्राणामेव तावदाधिपत्य ँ स्वाराज्यं पर्येता ॥ ४ ॥

So long as the Sun rises in the East, and sets in the West, twice as long does it rise to the South, and set to the North; and so long does he attain the sovereign heavenly kingdom of the *Rudras*. (4).

Com.—"*That which is the second nectar, on that live the Rudras*" &c.,—the same as before. So long as the Sun rises in the East and sets in the West, twice that time does It rise to the South and set to the North. So long is the time for enjoyment by the *Rudras*. (1—4).

———o———

Thus ends the Seventh *Khanda* of *Adhyâya III*.

———o———

ADHYA'YA III.

—o—

KHANDA VIII.

—o—

अथ यत्तृतीयममृतं तदादित्या उपजीवन्ति वरुणेन मुखेन न वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति ॥ १ ॥

त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥ २ ॥

स य एतदेवममृतं वेदाऽऽदित्यानामेवैको भूत्वा वरुणेनैव मुखेनैतदेवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविशत्येतस्माद्रूपादुदेति ॥ ३ ॥

स यावदादित्यो दक्षिणत उदेतोत्तरतोऽस्तमेता द्विस्तावत्पश्चादुदेता पुरस्तादस्तमेताऽऽदित्यानामेव तावदाधिपत्यꣳ स्वाराज्यं पर्येता ॥ ४ ॥

That which is the third nectar, on that live the *A'dityas*, with *Varuna* at their head. Verily the Gods do not either eat or drink. Looking upon this nectar, they are satisfied. (1).

They retire into this colour, and rise from this colour. (2).

One who thus knows this nectar becomes one of the *A'dityas*; and with *Varuna* at his head, he comes to be

satisfied by looking upon this nectar. He retires into this colour, and rises from this colour. (3).

So long as the Sun rises in the South and sets in the North, twice as long does It rise in the West and set in the East. And so long does he attain the sovereign heavenly kingdom of the *A'dityas.* (4).

Com.—Similarly so long as the Sun rises in the West, in the north and overhead: and sets opposite to these respectively. The mention of the period of time following being twice the time preceding is opposed to the theory of the Purânas. Those versed in the Purâna have declared that, on the four sides of the Sun—in the regions of *Indra*, *Yama*, *Varuna* and *Soma*—the time of rising and setting is the same; inasmuch as to the North of the Mânasa lake, on the top of Mount *Meru*, the space traversed around is always the same. The teachers of old have explained this discrepancy (between the Text and the Purâṇas). In the regions of *Amarâvati* and the rest the time of residence in the one following would be double of the one of residence in the region mentioned before; and so on. By the "rising" of the Sun here is meant the capability of the Sun to the visible to the eyes of the creatures inhabiting those regions; and "setting" means its invisibility. It is not the ordinary "rising and setting" that is meant here. If there be no inhabitants in any

region, then, though the Sun would be passing through that region, yet it would not be said either to "rise" or to "set", because in such a case there would be no visibility or invisibility. So the *Samyamani* (the Southern Region of Gods) continues to be inhabited twice as long as *Amarâvati* (the Eastern Region); and for the inhabitants of the Southern Region the Sun would rise towards what would be South in our conception, and set towards what would be North for us; and similarly with the Northern Region. For all these Regions, the *Meru* is to the North. At the time that in *Amarâvati* the Sun would be meridian, in *Samyamani* It would be seen to be just rising; and when It would be at meridian at this latter place, it would be found to be rising in *Varuna's* regions (the Western). And similarly in the North; the circle traversed being everywhere the same. For the inhabitants of *Ilâvrita*, who have the rays of the Sun stopped by enclosures of mountains all round, the Sun is always seen to rise overhead and set below the feet; since the light of the Sun enters through the crevices in the top of the mountains. In the same manner, it may be inferred that persons living upon the various nectars, Rik &c.,—as also among the nectars themselves, —there is a gradual increase in their strength and virility; such inference being based upon the fact of the time of enjoyment being

doubled, one after another. The "retirement" "rising," &c., are the same for the God's *Rudras*, &c., as well as for those that know the aforesaid nectars. (1—4).

—o—

Thus ends the Eighth *Khanda* of *Adhyáya III.*

—o—

ADHYA'YA III.

—o—

KHANDA IX.

—o—

अथ यच्चतुर्थममृतं तन्मरुत उपजीवन्ति सोमेन मुखेन न वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति ॥ १ ॥

त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥ २ ॥

स य एतदेवममृतं वेद मरुतामेवैको भूत्वा सोमेनैव मुखेनैतदेवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविशत्येतस्माद्रूपादुदेति ॥ ३ ॥

स यावदादित्यः पश्चादुदेता पुरस्तादस्तमेता द्विस्तावदुत्तरत उदेता दक्षिणतोऽस्तमेता मरुतामेव तावदाधिपत्यꣳ स्वाराज्यं पर्येता ॥ ४ ॥

That which is the fourth nectar, on that live the *Maruts*, with *Soma* at their head. Verily, the Gods do not either eat or drink; looking upon this nectar, they are satisfied. (1).

They retire into this colour, and rise from this colour. (2).

One who knows this nectar, becomes one of the *Maruts*, and with *Soma* at his head, he comes to be satisfied by looking upon this nectar. He retires into this colour, and rises from this colour. (3).

So long as the Sun rises in the West and sets in the East, twice as long, does It rise in the North and set in the South. And so long does he attain the sovereign heavenly Kingdom of the *Maruts*. (4).

—o—

Thus ends the Ninth *Khanda* of *Adhyâya III.*

—o—

ADHYA'YA III

—o—

KHANDA X.

—o—

अथ यत्पञ्चमममृतं तत्साध्या उपजीवन्ति ब्रह्मणा मुखेन ।
न वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति ॥ १ ॥
त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति॥२॥

स य एतदेवममृतं वेद साध्यानामेवैको भूत्वा ब्रह्मणैव मुखेनै-तदेवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविशत्येतस्मा-द्रूपादुदेति ॥ ३ ॥

स यावदादित्य उत्तरत उदेता दक्षिणतोऽस्तमेता द्विस्तावदू-र्ध्व उदेताऽर्वाङस्तमेता साध्यानामेव तावदाधिपत्यꣳ स्वाराज्यं पर्येता ॥ ४ ॥

That which is the fifth nectar, on that live the *Sâdhyas*, with *Brahmâ* at their head. Verily, the gods do not either eat or drink. Looking upon this nectar, they are satisfied. (1).

They retire into this colour, and rise from this colour. (2).

One who knows this nectar, becomes one of the *Sâdhyas*; and with *Brahmâ* at his head, he comes to be satisfied by looking upon this nectar. He retires into this colour, and rises from this colour. (3).

So long as the Sun rises in the North, and sets in the South, twice as long does, It rise overhead and set down below. And so long does he attain the sovereign heavenly kingdom of the *Sâdhyas*. (4).

———o———

Thus ends the Tenth *Khanda of Adhyâya III.*

———o———

ADHYA'YA III.

—o—

KHANDA XI.

—o—

अथ तत ऊर्ध्व उदेत्य नैवोदेता नास्तमेतैकल एव मध्ये स्थाता तदेष श्लोकः ॥ १ ॥

Now rising from thence upward, He neither rises nor sets; He stands alone in the middle. (1).

Com.—Having by the aforesaid rising and setting helped the creatures to experience the effects of their actions,—when these experiences have ended—the Sun takes all the creatures into himself; and then. having risen beyond the time of helping the creatures, He rises within himself, on account of the absence of the creatures for whose sake he used to rise. And thus being located within himself, He does not rise, nor does He set: but alone, by Himself,—*i.e.*, without any parts—He stands in the "middle"—*i.e.*, within himself. Now a certain learned person, being in the position of the *Vasus*, &c., and partaking of the enjoyment of the nectars "Red" and the rest, and having worshipped the Sun as the Self, and thereby becoming meditative, saw this *mantra*;

and then rising from his meditation spoke to another person who had questioned him thus : "Since you have come from the Brahmic regions, will you tell me whether, there too as here, the Sun moves along nights and days and thereby cuts short the lives of living beings." Being thus asked, the reply that the meditating person gave is expressed in the following verse, as mentioned in the text below.

न वै तत्र न निम्लोच नोदियाय कदाचन देवास्तेनाह ५
सत्येन मा विराधिषि ब्रह्मणेति॥ २ ॥

It is not so there; He has not set; nor has He ever risen. O ye gods! by this truth, may I not fall from *Brahma*. (2).

Com.—In the regions of *Brahma*, from where I have come, there is nothing like what you ask. Because there the Sun has never set; nor has He ever risen at any time. Being exhorted that his assertion as to the *Brahmic* region being without the Sun rising or setting, is not possible,—the Yogi swears, as it were : O ye gods who are witness to what I say, listen to what I say as the truth ; and by this truth may I not fall from—be opposed to *Brahma*.

न ह वा अस्मा उदेति न निम्लोचति सकृद्दिवा हैवास्मै भव-
ति य एतामेवं ब्रह्मोपनिषदं वेद ॥ ३ ॥

One who thus knows the secret of *Brahma*,— for him, the Sun neither rises nor sets; for him, there is day once for all. (3).

Com.—With a view to show that the reply given above is true, the Text declares: "*For him &c.*" For one who knows *Brahma* as explained above, the Sun neither rises nor sets; but for the *Brahma-knower*, there is day once for all,—*i.e.*, for him there is always day; inasmuch as he is self-luminous. This is for one, who knows the secret of *Brahma*—*i.e.*, the three *Vasus &c.*, the relations of the nectars, and whatever else has been explained above. The meaning is that the knower becomes the eternal unborn *Brahma*, not conditioned by time as marked by the rising and setting of the Sun.

तद्धैतद्ब्रह्मा प्रजापतय उवाच प्रजापतिर्मनवे मनुः प्रजाभ्यस्तद्धैतदुद्दालकायाऽऽरुणये ज्येष्ठाय पुत्राय पिता ब्रह्म प्रोवाच॥४॥

Brahma explained this to *Prajâpati*, *Prajâpati* to *Manu*, and *Manu* to his descendants. And to *Uddâlaka A'runi* the eldest son, his father explained this *Brahma*. (4).

Com.—This doctrine of *Honey*, *Brahmâ Hiranyagarbha* explained to *Prajâpati Virât*. This latter explained it to *Manu*. And *Manu* to his descendants *Ikshvâku*, *&c.* This line of teachers is mentioned in order

to enhance the value of the doctrine. And further this doctrine of Honey was explained to *Uddâlaka A'runi* by his Father,—*A'runi* being the eldest son.

इदं वाव तज्ज्येष्ठाय पुत्राय पिता ब्रह्म प्रब्रूयात्प्रणाय्याय वाऽन्ते-
वासिने ॥ ५ ॥

This *Brahma* the Father may explain to his eldest son or to a worthy disciple. (5).

Com.—The aforesaid doctrine of *Brahma* may be explained by other people also to the eldest son, who is the dearest of all, or to a worthy or deserving disciple.

नान्यस्मै कस्मैचन यद्यप्यस्मा इमामद्भिः परिगृहीतां धनस्य पूर्णां
दद्यादेतदेव ततो भूय इत्येतदेव ततो भूय इति ॥ ६ ॥

And to no one else; even if he gave him the whole of the sea-girt earth full of treasure; for this is greater than that,—yea greater than that. (6).

Com.—He should not explain it to any body else. For all the teachers of innumerable places, only two are allowed (for the imparting of the secret). Why this limitation? If to such a teacher, one was to give all this sea-girt earth filled with all sorts of treasures and necessaries of life,—in exchange for the secret doctrine,—even then, all this would not be

a fit exchange for it, because the imparting of the secret of the Honey-doctrine is very much greater—more useful—than all the treasures &c. The repetition implies reverence for the doctrine.

—o—

Thus ends the Eleventh *Khanda* of *Adhyâya III.*

—o—

ADHYA'YA III.

—o—

KHANDA XII.

—o—

गायत्री वा इद ँ सर्वं भूतं यदिदं किंच वाग्वै गायत्री वाग्वा इद ँ सर्वं भूतं गायति च त्रायते च ॥ १ ॥

Gâyatri is everything, whatsoever here exists. Speech indeed is *Gâyatri*; for speech sings out and protects everything whatsoever here exists. (1).

Com.—Inasmuch as this doctrine of *Brahma* leads to such excellent and transcendental results, it should be explained in another way also. In order to do this the text begins with "*Gâyatri is* &c." and explains the *Brahma* by means of the *Gâyatri*; because *Brahma*—being free from all specifications and amenable only to such negations as 'not this, not that'—is incomprehensible by itself. Though there are many metres, yet it is the *Gâyatri* alone that is taken as a means of explaining

Brahma; simply because this is the most important of all the metres. And the all-importance of the *Gâyatri* at a sacrifice is due to the facts (1) of the *Soma* being held by this, (2) of its including the letters of all other metres and thus pervading over them, and (3) of its pervading over all the oblations at a sacrifice. And further, since *Gâyatri* is the essence of the *Brâhmana*, even the aforesaid *Brahma* does not have recourse to anything greater, neglecting the *Gâyatri*, which is very great in itself, and which is like the mother of the *Brâhmana*. And this, because it is a well-known fact the *Gâyatri* is something very great. For this reason it is by means of the *Gâyatri* that *Brahma* is explained. "*Vâ*" means *indeed*. "Everything" *i.e.*, all the living beings, animate or inanimate–is *Gâyatri*. Since it would be impossible for a metre to be everything, the text explains *Gâyatri* as "speech" which is the source of the *Gâyatri*. "*Speech indeed is Gâyatri*." "Speech is everything." Because speech, having the form of Word "sings out all living beings,"—*i.e.*, names them as "the Cow" "the Horse"—and protects them—*i.e.*, encourages them, such as 'don't be afraid of this; wherefore dost thou fear' and the like: and these being thus encouraged, become saved from all cause of fear. That speech *sings and protects all things* is due to the fact of its being identical with *Gâyatri*. Because the *Gâyatri*

is called "*Gâyatri,*" simply because it *sings Gâyatri* and protects (*trâyatê*).

या वै सा गायत्रीयं वाव सा येयं पृथिव्यस्या ॱहीद ॱ सर्वं भूतं प्रतिष्ठितमेतामेव नातिशीयते ॥ २ ॥

That *Gâyatri* is this earth. For everything that exists rests on this; and does not go beyond it. (2).

Com.—The aforesaid *Gâyatri,* which is everything that exists, is this earth. It is explained how it is the earth; because it is related to all living beings. But how is it related to all beings? Because all beings, either animate or inanimate, rest on the earth and never transcend it. Just as the *Gâyatri* comes to be related to all beings, by *singing* and *protecting,* so does the earth become related to all beings, on account of the beings resting upon it. Hence *Gâyatri* is this earth.

या वै सा पृथिवीयं वाव सा यदिदमस्मिन्पुरुषे शरीरमस्मिन्हीमे प्राणाः प्रतिष्ठिता एतदेव नातिशीयन्ते ॥ ३ ॥

That earth again is the body in man; because the vital airs are located in this and do not go beyond it (3).

Com.—That earth which has been said to be *Gâyatri* is this. What is it? It is that aggregate of causes and effects which is known as the "body" in a living man. Because the body is earthy. But how does the body come to be *Gâyatri?* Well, because it is in this that

are located the vital airs—known by the name "*Bhûta*" (Element). Thus then like the Earth, the body is the residence of the vital airs known as "elements" and hence the body is *Gâyatri*. Also because the vital airs do not transcend this body.

यद्वै तत्पुरुषे शरीरमिदं वाव तद्यदिदमस्मिन्नन्तः पुरुषे हृदयमस्मिन्हीमे प्राणाः प्रतिष्ठिता एतदेव नातिशीयन्ते ॥ ४ ॥

That body in the man is the heart within the man. Because, in that, the vital airs rest; and they do not go beyond it. (4)

Com.—The body in man is *Gâyatri*. And that which is the heart in man—known by the name of "*lotus*"—is *Gâyatri*. How? Because the vital airs rest in it therefore like the body, it is *Gâyatri*. And the vital airs do not transcend this. "*Prâna* is the father, *Prâna* the mother! not harming any beings"—such are the *srutis*. The vital airs are denoted by the word "*Bhûta*."

सैषा चतुष्पदा षड्विधा गायत्री तदेतदृचाऽभ्यनूक्तम् ॥ ५ ॥

This *Gâyatri* has four feet, and is six fold. This is also declared by a *Rik*. (5).

Com.—The *Gâyatri* is a metre with four feet, each foot having four syllables. It is six-fold in the shape of speech, creatures, earth, body, heart, and vital airs.

Speech and vital airs, though mentioned in connection with something else, are also forms of the *Gâyatri*. Otherwise, the number *six* would be impossible. This *Brahma*, known as "*Gâyatri*" is also declared by another *Rik*, through the *Gâyatri*.

तावानस्य महिमा ततो ज्यायाꣳश्च पूरुषः पादोऽस्य सर्वा भूतानि त्रिपादस्यामृतं दिवीति ॥ ६ ॥

Such is the greatness of It. Greater than It is the *Purusha*. His foot are all things. The three-footed Immortal is in heaven. (6).

Com.—Such is the greatness of this *Brahma* called "*Gâyatri*." "Such"—*i.e.*, as much as has been just explained as the *Gâyatri* having its foot as an emanation from *Brahma*, and having four feet and being six fold. Than this *Brahma*, named *Gâyatri*, and partaking of the nature of an emanation, and having only a verbal existence,—the *Purusha* is greater,—this *Purusha*, having an existence in reality and not being a product, is called "*Purusha*" because it fills everything and *lies in the body*. "*His foot are all things*"—Light, Food, &c., animate as well as inanimate. "Three-footed" —*i.e.*, having three feet. The three-footed immortal—known as "*Purusha*"—lies in the heaven of all that consists of *Gâyatri*; that is to say, in the resplendent Self of his own.

यद्वै तद्ब्रह्मेतीदं वाव तद्योऽयं बहिर्धा पुरुषादाकाशो यो वै स बहिर्धा पुरुषादाकाशः ॥ ७ ॥

This *Brâhma* is the *A'kâsa* outside the *Purusha.* (7).

Com.—That which has been explained by means of the *Gâyatri,* as the three-footed Immortal *Brahma,* is the same as the well-known element *A'kâsa,* which surrounds the *Purusha* on the outside.

अयं वाव स योऽयमन्तः पुरुष आकाशो यो वै सोऽन्तः पुरुष आकाशः ॥ ८ ॥

The *A'kâsa* that is outside the *Purusha* is the *A'kasa* that is inside the *Purusha.* (8).

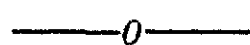
Com.—The *A'kâsa* which surrounds the *Purusha* on the outside is that *A'kâsa* which is within the *Purusha.*

अयं वाव स योऽयमन्तर्हृदय आकाशस्तदेतत्पूर्णमप्रवर्ति पूर्णामप्रवर्तिनी ँ श्रियं लभते य एवं वेद ॥ ९ ॥

The *A'kâsa* that is inside the *Purusha* is the *A'kâsa* within the heart; and this is omnipresent and unchanging. He who knows this obtains complete and imperishable greatness. (9).

Com.—The *A'kâsa* that is inside the *Purusha* is the *A'kâsa* within the lotus of the heart. How can a single *A'kâsa* be three-fold? This is explained with regard to the objects of the external senses in the *A'kâsa* of the waking state, we come across an excess of unhappiness.

In comparison with this the pain is less intense inside the body, which is the place for dreams; for, one is dreaming. In the *A'kâsa* inside the heart again, one does not desire any desires, and dreams no dreams; hence the *A'kâsa* of deep sleep is one, wherein there is complete cessation of all pain. In this way it is only proper that a single *A'kâsa* should be three-fold. Beginning with the *A'kasa*, outside the person, the Text has gradually confined the *A'kâsa* to within the heart, with a view to eulogise the place where the mind is to be concentrated. Just as "among the three worlds *Kurukshetra* is the most important; half of it is *Kurukshetra* and half *Prithûdaka*." This *Brahma*, in the shape of the *A'kâsa* in the heart is omnipresent, and should not be taken as being confined within the heart only. And though the mind is concentrated upon the *A'kâsa* in the heart, yet, It is unchanging—*i.e.*, not capable of any changes, and as such imperishable. Other things being changeable and limited are perishable; but the *A'kâsa* within the heart is not so. He obtains complete and imperishable greatness,—one who realises, during the present life, the existence of the omnipresent and unchanging *Brahma* just described.



Thus ends the Twelfth *Khanda* of *Adhyâya III.*

ADHYA'YA III.

—o—

KHANDA XIII.

तस्य ह वा एतस्य हृदयस्य पञ्च देवसुषयः स योऽस्य प्राङ्सुषिः स प्राणस्तच्चक्षुः स आदित्यस्तदेतत्तेजोऽन्नाद्यमित्युपासीत तेजस्व्यन्नादो भवति य एवं वेद ॥ १ ॥

Of that Heart there are five gates of the Devas. That which is the Eastern gate is the *Prâna*; that is the Eye; that is the Sun. One ought to meditate upon this as brightness and health. One who knows this becomes bright and healthy. (1).

Com.—"*Of that &c.*": this section is begun with a view to lay down the specialities of the gate-keeper &c., as forming part of the meditation of the *Brâhma* named "*Gâyatri.*" Just as in the ordinary world, the gate-keepers, being won over by the service of the King, become the means of approaching the King himself, so too, in the present case. Of the Heart, spoken of above, there are five gates belonging to the Devas; that is to say, the door-ways by which one could get at the Heavenly Regions, and which are guarded by the Devas, *Prâna*, Sun and the rest. It is for this reason

that they are called the "Gates of the Devas." Of this Heart—which is, as it were the Palace of Heaven—that which is the Eastern gate—that is to say, the gate-way on the Eastern side,—is *Prâna* residing therein,—that is to say, the particular breath that moves forward along that gate. Connected with this, and identical with it is the *Eye*; and so also is the Sun,—as declared by the *Sruti*—"He is the exterior *Prâna*." And the Sun resides in the heart through its residence in the shape of the eye;—as declared in the *Vajasanêya*: "Wherein is the Sun resident? In the eye." The deity of the up-breathing (*Prâna*) is one and the same with the Eye and the Sun, together with its substratum. It will be declared further on; "*Svâhâ* to *Prâna*—the oblation offered with this satisfies all this." This *Prâna*, being the keeper of the gate of Heaven, is *Brahma*. One desiring to get at the Heavenly regions should meditate upon *Prâna* as endowed with brightness—in the shape of the Eye and the Sun,—and as Health,—because the Sun is health. And the result accruing is that one who knows this becomes bright and healthy. Being won over by meditation, the gate-keeper becomes the means of arriving at the Heavenly regions. This is the most important result.

अथ योऽस्य दक्षिणः सुषिः स व्यानस्तच्छ्रोत्रꣳस चन्द्रमास्त-

देतच्छ्रीश्च यशश्चेत्युपासति श्रीमान्यशस्वी भवति य एवं वेद ॥२॥

Now that which is its Southern gate is *Vyâna*, that is the Ear, that is the Moon. One ought to meditate upon it as prosperity and fame. He who knows this becomes prosperous and famous. (2).

Com.—"That which is its Southern gate"—the particular Breath located therein performs vigorous deeds by taking hold of the *Prâna* and *Apâna*, and then moving alone; hence it is *Vyâna*; and related to this is the Ear, and similarly that is the moon,—as declared by the *Sruti*; "By means of the Ear are created the Quarters and also the Moon."—both of these together with their substrata, as explained above. "*As prosperity and fame*"; the Ear and the Moon are the causes of knowledge and food respectively; and hence through these, the *Vyâna* has *prosperity* (for its attribute). And one who has knowledge and food (wealth) obtains fame; and thus leading to fame, it has the character of *fame*. Hence one ought to meditate upon it, as endowed with these two properties. The rest is similar to the last passage.

अथ योऽस्य प्रत्यङ् सुषिः सोऽपानः सा वाक्सोऽग्निस्तदेतद्ब्रह्मवर्चसमन्नाद्यमित्युपासीत ब्रह्मवर्चस्यन्नादो भवति य एवं वेद ॥ ३ ॥

That which is its Western gate is *Apàna,* that is speech, that is Fire. One ought to meditate upon it as Brahmic glory and health. He who knows this attains Brahmic glory and becomes healthy. (3).

Com.—"That which is its Western gate"—the particular breath located therein is *Apâna*—so called because it serves the purpose of throwing out the excretions. It is speech. And being connected with speech, it is also Fire. This is "Brahmic glory"—the glory of countenance resulting from a proper study of the Vedas; and a proper study of the Vedas is connected with Fire. And *Apâna* is also health, inasmuch as it serves to swallow food. The rest as before.

अथ योऽस्योदङ् सुषिः स समानस्तन्मनः स पर्जन्यस्तदेतत्कीर्तिश्च व्युष्टिश्चेत्युपासीत कीर्तिमान्व्युष्टिमान्भवति य एवं वेद ॥ ४ ॥

That which is its Northern gate is *Samâna,* that is Mind, that is Rain. One should meditate upon it as Fame and Beauty. One who knows this becomes famous and beautiful. (4).

Com.—"That which is its Northern gate"—the particular Breath located therein is *Samâna,*—so called because it reduces all food and drink to an equilibrium. Connected with this is the Mind, the internal organ;

and it is also Rain; *i.e.*, the deity presiding over Rain; because Water was created by the Mind; so says the *Sruti*: "By the Mind were created Water and Varuna." This is fame; because the knowledge of the Mind brings about *Fame*,—by which is meant celebrity behind one's back; and "*Vyushti*" is self-recognised beauty of the body. And since this leads to fame; one acquires Fame &c., &c., &c., as before.

अथ योऽस्योर्ध्वः सुषिः स उदानः स वायुः स आकाशस्तदेतदोजश्च महश्चेत्युपासीतौजस्वी महस्वान्भवति य एवं वेद ॥५॥

That which is its upper gate is *Udâna*, that is, Air, that is *A'kâsa*. One should meditate upon it as strength and greatness. One who knows this becomes strong and great. (5).

Com.—"That which is its upper gate is *Udâna*",—so called, because from the soles of the foot upward, it keeps moving along upwards, and works for prosperity. It is Air, and also its substratum, the *A'kâsa*. And since Air and *A'kasa* are the causes of strength and greatness, it is *strength* and *greatness*. The rest is similar to what has gone before.

ते वा एते पञ्च ब्रह्मपुरुषाः स्वर्गस्य लोकस्य द्वारपाः स य एतानेवं पञ्च ब्रह्मपुरुषान्स्वर्गस्य लोकस्य द्वारपान्वेदास्य कुले

वीरो जायते प्रतिपद्यते स्वर्गं लोकं य एतानेवं पञ्च ब्रह्मपुरुषा-
न्स्वर्गस्य लोकस्य द्वारपान्वेद ॥ ६ ॥

These verily are the five Brahma-persons, the gate-keepers of the Regions of Heaven. One who knows these five Brahma-persons, the gate-keepers of the regions of Heaven, in his family a brave one is born; and he himself reaches the regions of Heaven,—one who thus knows the five Brahma-persons, the gate-keepers of the Regions of Heaven. (6).

Com.—The five persons described above in connection with the five gates, are the persons—*i.e.*, servants—of the *Brahma* in the heart,—and these are the gate-keepers of the Regions of Heaven in the Heart; just as there are gate-keepers for a King. By means of these—the Eye, Ear, Speech, Mind and *Prâna*, when engaged in upward activity—are closed the gates by which the *Brahma* in the heart could be reached. It is a fact of ordinary perception that, so long as the organs are not subjugated, the mind does not rest in the *Brahma* in the Heart, on account of its being submerged in attachment to external objects, devoid of any reality. Therefore it is only too true that these five persons of *Brahma* are the gate-keepers of the Regions of Heaven. Consequently one, who knows and meditates upon the above-described five persons

of *Brahma*, the gate-keepers of the Regions of Heaven, —that is to say, brings them under control, by means of meditation,—such a person reaches the *Brahma* in the heart; just as a person who has won over the wardens of a king, is not stopped by them, and approaches the king without any molestation. And further, in the family of such a one who knows this, is born a brave son; because he serves a brave person. And since a son serves to clear oft one's debts, therefore the hope of such a result leads to people meditating upon *Brahma*. And again, then gradually, such knowledge leads to another result, *viz.*, the attainment of the Regions of Heaven.

अथ यदतः परो दिवो ज्योतिर्दीप्यते विश्वतः पृष्ठेषु सर्वतः पृष्ठेष्वनुत्तमेषूत्तमेषु लोकेष्विदं वाव तद्यदिदमस्मिन्नन्तः पुरुषे ज्योतिस्तस्यैषा दृष्टिर्यत्रैतदस्मिञ्छरीरे सꣳस्पर्शेनोष्णिमानं विजानाति तस्यैषा श्रुतिर्यत्रैतत्कर्णावपिगृह्य निनदमिव नदथुरिवाग्नेरिव ज्वलत उपशृणोति तदेतद्दृष्टं च श्रुतं चेत्युपासीत चक्षुष्यः श्रुतो भवति य एवं वेद य एवं वेद ॥ ७ ॥

Now that light which shines above this Heaven, above everything, above all, in the highest worlds beyond which there are no worlds, that is the same as the light within the Man. And it is thus visible: as

when, in this body, we know the warmth by touch. It is thus audible: as when, on closing the Ears thus, one hears something like rumbling or bellowing, or the flaming of fire. One should meditate upon this that which is *seen* and *heard*. One who knows this, becomes conspicuous and celebrated—*yea* one who knows this. (7).

Com.—It has been declared that one who knows this and meditates upon the brave person, reaches Heaven; and it is also said that the three-footed immortal resides in Heaven. Now it must be proved that such a one is cognisable by means amenable to such organs as the Eye and the Ear; just as the existence of Fire is proved by the presence of smoke, &c. It is only by this means that people could have a firm belief in what has been said; by no other means could any conviction result. With this view, it is declared: "That light which shines above this region of Heaven," —the light self-luminous, and *appearing as if shining*, (because there is no possibility of that supreme light *shining*, in the ordinary sense of the word, as applied to fire &c.) "Above everything" is explained by "above all things"; that is to say, above the universe; because the universe is *everything*; and also because that which is beyond the universe is one and non-different. "Beyond which there are no worlds." In order to avoid the chance of people interpreting '*anuttameshu*

as a *Tatpurusha* compound (meaning not-high), it is added "in the highest worlds"—*i.e.*, in the Regions of *Satya* &c. These are called "highest" because they are very near to the Supreme Lord, as residing in his immediate effects, *Hiranyagarbha* and the like. This light is the same as the one which is within the man,—cognisable, through warmth and sound which are perceivable by the Eye and the Ear. The touch that is perceived by the skin is also perceived by the Eye; the skin only serving to strengthen the visual perception; because colour and touch are always concomitant. It is now explained how the marks of that light are amenable to the Eye and the Ear. "As when"—an adverb—"in this body," touching it by the hand, one cognises the warmth of touch, which is always concomitant with form. This *warmth* quite consistently comes to be the mark of the Light of the Intelligent self, which has entered into the body, for the purpose of differentiating name and form. Because *warmth* is never apart from the Self during life, one is known to be living while he is warm, and to be dying when he is cold; and at the time of death, the Light reverts to the Supreme Deity; and is thus held to emanate from the Supreme. Therefore warmth is a distinguishing mark of the Light, just as smoke is of Fire. Thus then, of this Supreme Light, the following

is the means of seeing It directly. In the same manner, of that Light, the following is the means of hearing It directly. When a person wishes to hear the mark of the Light, then he closing his ears *thus*,—by means of his fingers—hears within the body, a rumbling like that of a chariot, or a bellowing, like that of the bull, or a sound like the flaming of fire. Thus then, this Light, having visible and audible marks, should be meditated upon as something *seen* and *heard*. By such meditation one becomes conspicuous and famous. "Conspicuous"—this expresses the result accruing in the form or body, from meditation upon the Light as endowed with warmth of touch; because touch and form are always concomitant; and also because conspicuousness of form is what is most desired. It is only in this way that the mention of the result—conspicuousness—could be explained; and not if the the result were said to consist only in softness of touch and the like. "*One who knows*"—the two properties as described above. (This is the visible result). The invisible result has already been explained, in the shape of the attainment of the Regions of Heaven. The repetition is meant to show reverence for the subject treated of.

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Thus ends the Thirteenth *Khanda* of *Adhyâya III.*

ADHYA'YA III.

—o—

KHANDA XIV.

—o—

सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत अथ खलु क्रतुमयः पुरुषो यथा क्रतुरस्मिँल्लोके पुरुषो भवति तथेतः प्रेत्य भवति स क्रतुं कुर्वीत ॥ १ ॥

All this is *Brahma*; beginning, ending and continuing in It. One ought to meditate upon It calmly. Now, because Man consists in his will. According as his will is in this world, so will the Man be after he has departed hence. He ought to have (this) will. (1).

Com.—With a view to lay down the meditation, as endowed with particular excellences, of the same *Brahma* as the one described above as the "three-footed immortal" one, endowed with endless properties and infinite powers, and capable of being meditated upon endless forms,—it is declared: "*All this &c.*": "*Khalu*" is only as an ornament of speech without any meaning here. "This" universe, differentiated into Name and Form, forming the object of Perception &c,—"is *Brahma*," the cause; it is called "*Brahma*," because of

its high development. "But how can the character of *Brahma* belong to all?" It is explained: "*as beginning, ending and continuing in it.*" Everything, beginning with Light, Food &c., is born out of *Brahma*; hence "beginning in It." Similarly in an order reverse of that of birth, all this dissolves into *Brahma*,—becomes identified with It: hence "ending in It." In the same manner, during existence, everything lives and moves in It; (hence "continuing in It"). Thus, at all periods of time this universe remains one with *Brahma*; and is never cognised apart from It. Consequently, this Universe is That (*Brahma*) itself. As such is the case, so it is one, without a second,—as will be explained in detail in the sixth Adhyàya. Because all this is *Brahma*, therefore one ought to meditate upon all this, as *Brahma*, endowed with the properties hereafter explained; and such meditation should be carried on with calmness,—*i.e.*, while meditating one should keep himself controlled, free from the discrepancies of affection, aversion and the like. In what way is one to meditate? "*He ought to have this will*": "*will*" is *determination* that such and such a thing will be thus and never otherwise; and it is this feeling that one should have, and thereby meditate; such is the construction of the passage. Now, what is to be accomplished by having the determination? And in what

way is one to have the determination? "*Now man, &c.*" is meant to show the having of a will brings about the accomplishment of a desired end. "*Atha khalu*"—*because*; *because the living man consists in his will*—*i.e.*, *is constituted by his determination.* According as a man's will or determination is, in this world, during his present life,—so does he become when he has departed from this body;—that is to say, his condition is in keeping with a result in accordance with his will. This fact we come to know from the scriptures: "Thinking over whatever disposition, one renounces the body in the end, &c." (*Bhagavad Gîta*). And inasmuch as such sequence is maintained by the Scriptures, one who knows this, should have this will—*i.e.*, the will or determination that we are going to explain. The meaning is that since the Scriptures lay down the fact of future results being in keeping with one's determinations, therefore one ought to have this will.

मनोमयः प्राणशरीरो भारूपः सत्यसंकल्प आकाशात्मा सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदमभ्यात्तोऽवाक्यनादरः ॥२॥

The Intelligent, whose form is light, whose thoughts are true, whose nature is like *A'kâsa*, the Creator of all, all desires, all odours, all tastes,—pervading over all this, being without speech, without confusion. (2).

Com.—What sort of *will* or determination is one to have? "The *Intelligent*"—(literally) *consisting of the mind*, 'Mind' being explained as that by which one thinks; *i.e.*, that which exercises its own independent function towards objects. "Consisting of mind" means functioning like the mind and desisting also like it. Hence also it is one "*whose body is spirit*": by "*Prâna*" here is meant the "Astral self" imbedded in intelligence and activity. "That which is *Prâna* is intelligence, that which is intelligence is *Prâna*"—says the *Sruti*. And this *Prâna* is his body. "*Whose form is light*": "Light" is effulgence in the shape of consciousness; and this is his form. "*Whose thoughts are true*": one whose determinations are never false. Of ordinary worldly people, the determination is not always successful; such is not the case with the Lord. A determination is said to have false results, when it is based upon untrue foundations; as will be explained later on—"based upon untruth &c." "*Whose nature is like A'kâsa*": the similarity of the Lord to *A'kâsâ* consists of omnipresence, subtle character, absence of shape &c. "Creator of all" the whole universe is his creation; and the whole world being His creation, He is one whose creation everything is; says the *Sruti* "He is the Creator of all." "*Having all desires*": *i.e.*, one who has all the desires, that are free

from evil;—says the *Sruti*: "I am the desires, with regard to creatures, not contrary to virtue." 'Well, the assertion being that 'I am the desires,' the word '*Sarvakâma* in the Text cannot be explained as a '*Bahuvrîhi*' compound (but a *Genitive Tatpurusha*).', Not so: Inasmuch as *desire* is something caused, (if the Lord were held to be identical with the desire), He would come to be for another's sake, just like sound &c. Therefore the assertion "I am desire" must be explained in accordance with '*Sarvakâma*' taken as *Bahuvrîhi* compound. "*Having all odours*:" *i.e.*, one who is endowed with all pleasing odours; says the *Smriti*: 'Pure smell in the Earth.' The same is the case with "*tastes*," inasmuch as the experience of impure odour and taste is declared to be due to connection with evil: says the *Sruti*: "Hence one smells both what is good-smelling and what is bad-smelling, because he is struck with evil." And for the Lord, 'there is no connection with evil: inasmuch as in Him, there is no possibility of the discrepancies of ignorance and the rest. "*Pervading over all this*" universe. "*Without speech*": "*Vâk*" is that whereany by thing is spoken, and identical with this is "*Vâka*"; or "*Vâka*" may be explained as "*Vachi*+*ghan* (instrumental)". One to whom this belongs is "*Vâki*." and he who is not â this is "*Avâki*". The negation

of speech is tentative; people would think that for the purpose of cognising odour, taste, &c., the Lord has adequate organs, the nose and others; but all these are negatived by the negation of speech; say the texts also: "without hands and feet He moves and holds, sees without eyes, and hears without ears". "*Without confusion:*" when one fails to attain a desired object, he becomes confused; while the Lord, having all His desires fulfilled, and thus being eternally satisfied, can never have any confusion.

एष म आत्माऽन्तर्हृदयेऽणीयान्व्रीहेर्वा यवाद्वा सर्षपाद्वा श्यामाकाद्वा श्यामाकतण्डुलाद्वैष म आत्माऽन्तर्हृदये ज्यायान्पृथिव्या ज्यायानन्तरिक्षाज्ज्यायान्दिवो ज्यायानेभ्यो लोकेभ्यः ॥ ३ ॥

This is my Self within the heart, smaller than a corn, than barley, than mustard, than the kernel of the mustard seed. He is my Self within the heart, greater than the Earth, greater than the sky, greater than heaven, greater than all these worlds. (3).

Com.—"This" the above described, "Self" is my Self within the heart—*i.e.*, in the lotus of the heart,—smaller than a corn, than barley &c., all of which are meant to denote Its extremely subtle nature. "*Smaller than mustard, and than the kernel of the mustard,*

&c. would mean that the Self having a definite size, has the size of an atom; hence with a view to nagative such an idea, it is added: "*This is my Self within the heart, greater than the Earth &c. &c.*" This shows that, when of a great size, It is great, whereby it is signified that It is of infinite size. Such being the import of all the passages beginning with "The Intelligent" and ending with "greater than all these worlds."

सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदमभ्यात्तोऽवाक्यनादर एष म आत्माऽन्तर्हृदय एतद्ब्रह्मैतमितः प्रेत्याभिसंभवितास्मीति यस्य स्यादद्धा न विचिकित्साऽस्तीति ह स्माऽऽह शाण्डिल्यः शाण्डिल्यः ॥ ४ ॥

Having all actions, having all desires, having all odours, having all tastes, pervading over all this, without speech, without confusion;—This my self within the heart, is that *Brahma*. I shall attain It, on departing from this world. Verily, one who has this faith, has no uncertainties. Thus said Sândilya—yea Sândilya. (4).

Com.—The Lord is to be meditated upon as pointed out by the aforesaid qualifications, and not as qualified by them. In ordinary parlance, when one says "bring the king's man" or "one having cows of variegated colour," people do not go to fetch the qualifications; so

too, people might apply the same rule to the case in question. Hence with a view to negative this misconception, the Text repeats: "*Having all actions, &c.*" Therefore it is the Lord, as qualified by the above-described properties of *Intelligence* and the rest, that is to be meditated upon. It is for this reason too that in the 6th and 7th Chapters, we have "That Thou art," "All this is Self alone," "It does not make him the King of Heaven here." The force of the sentence "This my Self is *Brahma*" shows that the word "Self" here does not denote the "counter-self" alone; because the genitive case ending in "thy," which denotes *relation,* as also "this I shall attain", shows that the one is the nominative and the other the objective. "In the 6th Chapter too, 'then do I attain Eminence,' points to the fact of the attainment of Eminence being removed by a certain period of time." Not so: because the passage you quote only signifies the fact of the body continuing for a while, under the influence of the momentum imported by past experiences and as such there is no difference of time. Otherwise, the meaning of these passages would contradict the sense of such passages as "That thou art" &c. Though it is true that the fact of the word "Self" here signifying the "Counter-self" is supported by the fact of *Brahma* being the object of the discourse, on account of such

passages as "All this is *Brahma*," "This my Self in the heart is that *Brahma*; "—yet the text makes mention of the disappearance of this Self without totally giving up the aforesaid Self: "when I shall attain this, on departing from this body." One who has a firm conviction that, 'I know the Self of the nature of the Will' and has a firm faith that on departure from this body he would surely return to it, such a one has no uncertainties as to any chance of his not reaching to that. One who knows all this becomes endowed with the powers of the Lord, with reference to the above-described results of the aforesaid determination,—so said *Sandilya*, the sage. The repetition is meant to show reverence to the subject treated of.

—o—

Thus ends the Fourteenth *Khanda* of *Adhyâya III.*

—o—

ADHYA'YA III.

—o—

KHANDA XV.

—o—

अन्तरिक्षोदरः कोशो भूमिबुध्नो न जीर्यति दिशो ह्यस्य स्रक्तयो द्यौरस्योत्तरं बिलꣳस एष कोशो वसुधानस्तस्मिन्विश्वमिदꣳश्रितम् ॥ १ ॥

The chest, having the sky for its inside and the earth for its bottom, does not decay; the quarters are its corners, and heaven is its upper lid. This chest is a treasury; within it rest all this. (1).

Com.—It has been said above that "a brave son is born in his family." But the mere birth of a brave son is not enough for the protection of the father, because says another Text, "it is only a properly instructed son that they call good." Hence with a view to consider the means of making him long-lived, the Doctrine of the chest is now begun. It would have been brought in just after the aforesaid passage; but since the consideration of more important matters intervened, it is considered now. The chest that has the sky for its inner space —is called 'chest' because it resembles a chest in many respects;—and it has the Earth for its base or bottom. This chest never decays; because it constitutes all the three worlds; and as such continues to exist through thousands of aeons. The quarters are its corners, and Heaven the upper lid of this chest. This above described chest "*is a treasury*"—*i.e.*, that *in which treasures*, in the shape of the results of the actions of living beings, *are deposited*. Within it, rests "*all this*"—the results of actions together with the causes thereof as cognised by means of sense-perception and the rest.

तस्य प्राची दिग्जुहूर्नाम सहमाना नाम दक्षिणा राज्ञी नाम प्रतीची सुभूता नामोदीची तासां वायुर्वत्सः स य एतमेवं वायुं दिशां वत्सं वेद न पुत्ररोदꣳ रोदिति सोऽहमेतमेवं वायुं दिशां वत्सं वेद मा पुत्ररोदꣳ रुदम् ॥ २ ॥

Its Eastern side is called *Juhu*, its Southern side is called *Sahamânâ*, its Western side is called *Râjnî*, its Northern side is called *Subhûtâ*. The child of these is Air. One, who thus knows Air, as the child of the quarters, never weeps for his son. I verily know Air as the child of the quarters,—may I never weep for my son ! (2).

Com.—Of this chest, the part to the East is called "*Juhû*,"—*i.e.*, the side East, turned towards which sacrificers offer the oblations. The Southern side is called the "*Sahamânâ*"—that quarter, the region of *Yama*, in which people suffer the results of evil deeds. The Western side is called "*Râjni*"—so called because it is lorded over by the king *Varuna*, or because it is *red* with the colours of evening. The Northern side is called "*Subhûtâ*,"—because it is lorded over by I'sa, *Kubera* and others, all having much *wealth*. "Of these quarters Air is the child,"—because Air is produced from the quarters; as declared by such texts as the "first wind, &c." Thus then, if one who wishes his

son to be long-lived, knows the above-described Air as the immortal child of the quarters, he never weeps for the sake of his son,—*i.e.*, his son never dies. Since the knowledge of the doctrine of the Chest, the quarters and their child is so excellent, therefore I, desiring my son to be long-lived, know Air as the child of the quarters. Therefore, may I not weep for the death of my son,—*i.e.*, may I have no occasion to weep for the sake of my son.

अरिष्टं कोशं प्रपद्येऽमुनाऽमुनाऽमुना प्राणं प्रपद्येऽमुनाऽमुनाऽमुना भूः प्रपद्येऽमुनाऽमुनाऽमुना भुवः प्रपद्येऽमुनाऽमुनाऽमुना स्वः प्रपद्येऽमुनाऽमुनाऽमुना ॥ ३ ॥

I turn to the imperishable chest, for such and such and such. I turn to *Prâna*, for such and such and such. I turn to *Bhûh* for such and such and such. I turn to *Bhuvah* for such and such and such. I turn to *Svah* for such and such and such. (3).

Com.—For the sake of the long life of my son, I turn to the imperishable chest, described above. "For such &c"—he pronounces his son's name three times. Similarly, "I turn to *Prâna* &c, &c., &c"; always saying "I turn" and repeating his son's name thrice.

स यदवोचं प्राणं प्रपद्य इति प्राणो वा इद्ꣳ सर्वं भूतं यदिदं किंच तमेव तत्प्रापत्सि ॥ ४ ॥

अथ यदवोचं भूः प्रपद्य इति पृथिवीं प्रपद्येऽन्तरिक्षं प्रपद्ये दिवं प्रपद्य इत्येव तदवोचम् ॥ ५ ॥

When I said '*I turn to Prâna,*' *Prâna* is all this that exists—to that turned. (4).

When I said, '*I turn to Bhûh,*' what I said was that I turn to the Earth, the Sky and Heaven. (5).

Com.—*When I said* "*I turn to Prâna*"—is introduced with a view to explain what has been said above. *Prâna* all this, the whole world, that exists; as will be explained later on: "Just as spokes in the wheel, &c." Hence by turning to *Prâna,* I turned to all this. In the same manner, when I said "I turn to *Bhûh,*" what I meant was that I turn to the three worlds, the Earth, &c.

अथ यदवोचं भुवः प्रपद्य इत्यग्निं प्रपद्ये वायुं प्रपद्य आदित्यं प्रपद्य इत्येव तदवोचम् ॥ ६ ॥ अथ यदवोचं स्वः प्रपद्य इत्यृग्वेदं प्रपद्ये यजुर्वेदं प्रपद्ये सामवेदं प्रपद्य इत्येव तदवोचं तदवोचम् ॥ ७ ॥

When I said 'I turn to *Bhuvah,*' what I said was that I turn to Fire to Air and to the Sun. (6).

When I said 'I turn to *Svah,*' what I said was that I turn to *Rig-veda,* to *Yajur-veda,* to *Sama-veda,*—*Yea that was what I said.* (7).

Com.—When I said 'I turn to *Bhuvah*,' I meant to say that I turn to Fire, &c. When I said 'I turn to *Svah*, I meant to say that I turn to *Rig-veda*, &c. One ought to recite the aforesaid *Mantras* and then he should meditate upon the above-described imperishable chest, together with the child of the quarters. The repetition (of "*Yadavocham*") is meant to show reverence to the subject of discourse.

—o—

Thus ends the Fifteenth *Khanda* of *Adhyâya III.*

—o—

ADHYA'YA III.

—o—

KHANDA XVI

—o—

पुरुषो वाव यदस्तस्य यानि चतुर्विꣳशतिवर्षाणि तत्प्रातः सवनं चतुर्विꣳशत्यक्षरा गायत्रि गायत्रं प्रातः सवनं तदस्य वसवोऽन्वायत्ताः प्राणा वाव वसव एते हीद ꣳ सर्वं वासयन्ति ॥ १ ॥

Man, verily, is the Sacrifice. His twenty-four years are the morning libation. The *Gâyatri* has twenty-four syllables, and the morning-libation is related to the *Gâyatri*. With this the *Vasus* are connected. The *Prânas* are the *Vasus*, for they make all this abide. (1).

Com.—The method of meditation and recitation, for the sake of the long life of the son, has been explained. Now the Text proceeds to lay down the meditation and recitation whereby one could prolong his own life. It is only while one is living that he enjoys the company of his son and others; hence the Text describes the person as the Sacrifice. "*Man*"—*i.e.*, the material aggregate endowed with life—"*Verily*" "*is Sacrifice.*" The Text next proceeds to establish the fact of the man being Sacrifice, on the ground of his similarities with the Sacrifice. How? The first twenty-four years of the man's life are the morning-libation of the Sacrifice named "Man." What is the similarity between the two? It is this: The *Gâyatri* metre has twenty-four syllables, and the morning-libation of the Sacrifice is connected with the *Gayâtri* metre. Therefore through the first twenty-four years of his life, the Man becomes, as it were, equipped with the morning-libation. And this being a point of similarity between the ordinary Sacrifice and the man, he is the Sacrifice. In the same manner the other two parts of the man's life may be explained as the other two libations, based upon the similarity of the years with the number of syllables in the *Trishtub* and *Jagatî* metres. And again, with the morning-libation of the "Man" as Sacrifice, just as with that of the ordinary Sacrifice, the *Vasus*

are connected ;—*i.e.*, they being the deities of the Libations are their Lords. It may be considered that, as in the ordinary sacrifice, so in the "Man" too, the *Vasus* meant are the deities Fire and the rest; hence (in order to remove this misconception) this point is specially explained : "*The Prânas are the Vasus,*"—"*Prâna*" being the senses, Speech &c, and also the Breaths; because they make all the living creatures, beginning with Man, "abide." It is only while the *Prânas* abide in the body, that all these continue to live, and never otherwise. Hence inasmuch as the *Prânas* *abide*, and make others *abide*, they are "*Vasus*."

तं चेदेतस्मिन्वयसि किंचिदुपतपेत्स ब्रूयात्प्राणा वसव इदं मे प्रातः सवनं माध्यंदिन ँ सवनमनुसंतनुतेति माऽहं प्राणानां वसूनां मध्ये यज्ञो विलोप्सीयेत्युद्धैव तत एत्यगदो ह भवति ॥ २ ॥

If, in that age, anything ail him, he should say : 'Oh ye *Prânas*, ye *Vasus*, extend this my morning-libation to the midday-libation, that I, the Sacrifice, may not be cut off in the midst of the *Prânas*—*Vasus*.' Thus he recovers from the illness, and becomes free from ailments. (2).

Com.—For one who has accomplished the aforesaid sacrifice, if, in his age equipped with the

morning-libation, if some disease, or other cause of danger of death, should bring about some pain,—then the sacrificial person, thinking himself to be the Sacrifice, should recite the following mantra: "O ye *Prânas*, *Vasus*, extend this accomplished morning-libation of mine to the midday-libation; *i.e.*, join together the first period of life with the second half; may I not be cut off in the midst of *Prânas*, *Vasus*, the lords of the morning-libation." "The particle "*iti*" is meant to signify the end of the *Mantra* to be recited. By means of this recitation and meditation, he recovers from that illness; and having recovered from it, becomes free from ailments.

अथ यानि चतुश्चत्वारि ँ शद्वर्षाणि तन्माध्यंदिन ँ सवनं चतुश्चत्वारि ँ शदक्षरा त्रिष्टुप्त्रैष्टुभं माध्यंदिन ँ सवनं तदस्य रुद्रा अन्वायत्ताः प्राणा वाव रुद्रा एते हीद ँ सर्व ँ रोदयन्ति ॥ ३ ॥

The forty-four years are the midday-oblation. The *Trishtub* has forty-four syllables, and the midday-libation is related to the *Trishtub*. With this, the *Rudras* are connected. The *Prânas* are the *Rudras*; for they make all this cry. (3).

तं चेदेतस्मिन्वयसि किंचिदुपतपेत्स ब्रूयात्प्राणा रुद्रा इदं मे

माध्यन्दिनꣳ सवनं तृतीयसवनमनुसंन्तनुतेति माऽहं प्राणानाꣳ रुद्राणां मध्ये यज्ञो विलोप्सीये त्युद्धैव तत एत्यगदो ह भवति ॥ ४ ॥

If, in that age, anything ail him, he should say: 'O ye *Prânas*, ye *Rudras*, extend this my midday-libation to the third libation; that I, the Sacrifice, may not be cut off in the midst of the '*Prânas—Rudras*.' Thus he recovers from the illness, and becomes free from ailments. (4).

Com.—"*The forty-four years, &c.*"—similar to the above. Those that *make to cry* are the "*Rudras.*" Inasmuch as people are cruel in the middle age, they are called "*Rudras.*"

अथ यान्यष्टाचत्वारिꣳशद्वर्षाणि तत्तृतीयसवनमष्टाचत्वारिꣳशदक्षरा जगती जागतं तृतीयसवनं तदस्याऽऽदित्या अन्वायत्ताः प्राणा वावाऽऽदित्या एते हीदꣳ सर्वमाददते ॥ ५ ॥

The forty-eight years are the third oblation. The *Jagatî* has forty-eight syllables, and the third libation is related to the *Jagatî*. With this, the *A'dityâs* are connected. The *Prânas* are the *A'dityas*; for they take up all this. (5).

तं चेदेतस्मिन्वयसि किंचिदुपतपेत्स ब्रूयात्प्राणा आदित्या इदं

मे तृतीयसवनमायुरनुसंतनुतेति माऽहं प्राणानामादित्यानां मध्ये यज्ञो विलोप्सीयेत्युद्धैव तत एत्यगदो हैव भवति ॥ ६ ॥

If, in that age, anything ail him, he should say: 'O *Prânas*, ye *A'dityas*, extend this my third libation unto the full span of life, that I, the Sacrifice, may not be cut off in the midst of the *Prânas*, *A'dityas*.' Thus he recovers from illness, and becomes free from ailments. (6).

Com.—In the same manner the *A'dityas* are the *Prânas*; since they take up all this—the aggregate of sound &c., therefore they are called "*A'dityas*." "extend the third libation to the full span of life"—to a hundred and sixteen years; that is to say, complete the sacrifice. The rest is similar to what has gone before.

एतद्ध स्म वै तद्विद्वानाह महिदास ऐतरेयः स किं म एतदुपतपसि योऽहमनेन न प्रेष्यामीति स ह षोडशं वर्षशतमजीवत्प्र ह षोडशं वर्षशतं जीवति य एवं वेद ॥ ७ ॥

Knowing this, *Mahidâsa Aitarêya* said: 'Why do you afflict me, I who will not die by it?' He lived a hundred and sixteen years. He too, who knows this, lives to a hundred and sixteen years. (7).

Com.—That the requisite knowledge must necessarily bring out the proper results is shown by an

example: Knowing the above philosophy of the sacrifice, the son *Itara*, *Mahidâsa* by name, said: "Why," for what purpose, "O disease, do you afflict me with this pain?—I who am sacrifice, and will never die by this disease; hence useless is your trouble." This he said. And being thus determined, he lived to a hundred and sixteen years; and any one who has the above determination, and knows the above-described philosophy of the sacrifice.

—o—

Thus ends the Sixteenth *Khanda* of *Adhyâya III.*

—o—

ADHYA'YA III.

—o—

KHANDA XVII.

—o—

स यदशिशिषति यत्पिपासति यन्न रमते ता अस्य दीक्षा ॥१॥

That he hungers, that he thirsts, that he is not happy,—these are his initiatory rites. (1).

Com.—"*That he hungers, &c.*" serves to point out the similarity of the man with the sacrifice; and as such, is connected with what has gone before. "That he hungers" *i.e.*,—desires to eat; "that he thirsts," *i.e.*, desires to drink; "that he is not happy," on account of the non-attainment of some desired object, when

he experiences pain ;—all these constitute his initiatory rites ; because the sacrifice too leads to pain, and as such there is the similarity of painfulness.

अथ यदश्नाति यत्पिबति यद्रमते तदुपसदैरेति ॥ २ ॥

And, that he eats, that he drinks, that he is happy,—and then he comes to be (one) with the *Upasadas*. (2).

Com.—That he eats, that he drinks, and that he enjoys, pleasure by the attainment of desired objects,—then he becomes similar to the *Upasadas*. The *Upasadas* (a particular class of sacrificers) have the pleasure due to the observance of taking nothing but milk. During the performance of a sacrifice, the sacrificer breathes freely with hope, when the days during which he can eat little draw nearer. Hence there is a similarity between *Eating* &c. and the *Upasadas*.

अथ यद्धसति यज्जक्षति यन्मैथुनं चरति स्तुतशस्त्रैरेव तदेति ॥ ३ ॥

And, that he laughs, that he eats, that he delights himself,–then he comes to be with the *Stutasastras*. (3).

Com.—That he laughs &c., &c., by these he comes to be similar with the *Stutasastras*; because there is a similarity of being accompanied by sound.

अथ यत्तपो दानमार्जवमहिꣳसा सत्यवचनमिति ता अस्य दक्षिणाः ॥ ४ ॥

And penance, charity, uprightness and not-killing, —these are his priestly gifts. (4).

Com.—Penance &c., are his priestly gifts; because of the similarity of strengthening or completing righteousness.

तस्मादाहुः सोष्यत्यसोष्टेति पुनरुत्पादनमेवास्य तन्मरणमेवावभृथः ॥ ५ ॥

When they say '*Soshyati*,' '*asoshta*,' that is his new birth. His death is the *Avabhritha*. (5).

Com.—Since the Sacrifice is man, therefore the mother is going to give him birth; they say "*Soshyati*" (will give birth), with reference to the mother. And when she has given birth, then they say "*Asoshta*" (*i.e.*, has given birth). Just as in the case of the ordinary sacrifice, they say "*Soshyati Somam*" (*Devadatta* will pour out the *Soma*) and "*Asoshta Soma*" (*Yagnadatta* has poured out the *Soma*). And thus, there being a similarity of expressions in the two cases, the man is sacrifice. The fact of the man being connected, like the sacrifice, with such expressions as "*Soshyati, Asoshta*," constitutes his new birth. And further death is the "*Avabhritha*" (final Bath) of the man, in the shape of Sacrifice.

तद्धै तद्घोर आङ्गिरसः कृष्णाय देवकीपुत्रायोक्त्वोवाचापि-

पास एव स बभूव सोऽन्तवेलायामेतत्त्रयं प्रतिपद्येताक्षित-मस्यच्युतमसि प्राणस ऽ शितमसीति तत्रैते द्वे ऋचौ भवतः ॥६॥

Ghora A'ngirasa, after having communicated this to *Krishna* the son *of Devaki*, said to him,—and he became thirstless,—at the time of the end, one ought to take refuge in these three: *'Thou art the imperishable, Thou art the unchangeable*, and *Thou art the subtle Prâna'*. And on this subject, there are these two verses. (6).

Com.—This philosophy is such that in Krishna the son of Devaki, it put a stop to all his desire for any other philosophy; and hence the text eulogises this philosophy: Ghora A'ngirasa, having communicated the above philosophy to Krishna, said that, "One who knows the aforesaid Sacrifice, should, at the time of death, take refuge in, *i.e.*, recite, these three Mantras". These Mantras are specified: (1) The Yajus verse beginning with "*Akshitamasi*",—"Thou art imperishable",—addressed to the *Prâna* as identified with the one residing in the Sun; (2) the *Yajus* verse, addressed to the same, beginning with "*Achyutamasi*,"—"Thou art unchangeable," *i.e.*, never changest thine form; and (3) the *Yajus* verse beginning with "*Prânasumsitamasi*,"—"Thou art *Prâna*, properly refined, or subtle,—*i.e.*, the very essence of *Prâna*." And on this subject, of eulogising the Philosophy, there are the

following two verses. These two verses are not meant for recitation; since the Text specifies the number of *Mantras* to be recited as "three;" and if the following two were also meant to be recited, then the number would become five; and thereby contradict the number specified before.

आदित्प्रत्नस्य रेतसः उद्वयं तमसस्परि ज्योतिः पश्यन्त उत्तरꣳ स्वः पश्यन्त उत्तरं देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तममिति ज्योतिरुत्तममिति ॥ ७ ॥

Of the eternal seed, they see the day-like light, which shines in the *Effulgent*. Perceiving, above darkness, the higher light, as the higher light within the heart, we reached the bright divine source of energy, the sun, the highest light,—*yea the highest light.* (7).

Com.—The '*ta*' in '*at*' and the particle '*it*' are both without meaning. "*Of the eternal seed*"—'seed' is the cause of the Universe, named "*Sat*"; of this, they see the light or brightness. The '*â*' deprived of the accompanying '*ta*' is to be taken with "*pasyanti*." What is that light which they see? It is "*day-like*"—*i.e.*, the light of *Brahman* is all-pervading like the day. The meaning of the sentence is that those that know *Brahman* having their eyes set aside, with their hearts purified

by means of the restrictions of the Ascetic life see that light all round. "*Parah* means *Param*, by change of gender since it qualifies "*Jyotih*" which is neuter. "*That which shines in the Effulgent*"—that is, that which exists in the Effulgent Supreme *Brahman*. And it is only when brightened by this light, that the Sun shines, the Moon appears bright, the lightning lightens, and the planets and stars shine out. And again, another seer of the Mantra said this: 'Perceiving the aforesaid light, above the darkness of Ignorance,—or the dispeller of Ignorance,—the higher light in the Sun,—perceiving this, we reached &c.' Such is the connection of the sentence. That light resides in our heart; and residing in the Sun this light is one only;—that which is higher even than the other high lights. Perceiving this light, we reached. What did we reach? We reached "*the bright source of energy*,"—*i.e.*, the Sun, so called, because it is the Sun that energises the liquids, rays and *Prânas* of the Universe. This highest light did we reach,—the light higher than all other lights did we reach! It is this light that is eulogised by these two Rik verses, and referred to by the foregoing three Yajus verses. The repetition is with a view to show the end of the assumption (of Man) as Sacrifice.

Thus ends the Seventeenth *Khanda* of *Adhyâya* III.

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ADHYA'YA III.

—o—

KHANDA XVIII.

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मनो ब्रह्मेत्युपासीतेत्यध्यात्ममथाधिदैवतमाकाशो ब्रह्मेत्युभय-मादिष्टं भवत्यध्यात्मं चाधिदैवतं च ॥ १ ॥

One should meditate upon the mind as *Brahman*,—this with regard to the body. Now with regard to the Gods: *A'kâsa* is *Brahman*. Thus becomes taught both that which refers to the body, and that which refers to the Gods. (1).

Com.—The Lord has been explained above, as consisting of the mind; and also that "*A'kâsa* is the Self," this being based upon a partial attribute of *Brahman*. Now, the Text begins to lay down the propriety of the meditating upon Mind and *A'kâsa*, as the complete *Brahman*: "*Mind as Brahman &c.*" "*Manas*" is that by which one thinks, *i.e.*, the internal organ; and that is *Brahman*,—thus should one meditate. This philosophy of the Self is with regard to the body. Next, we are going to explain it with reference to the Gods: One ought to meditate upon the *A'kâsa* as *Brahman*. Thus, becomes taught the philosophy

of *Brahman*, both with regard to the body, and with regard to the gods. Inasmuch as both *A'kâsa* and Mind are subtle in character, and *Brahman* is approachable by means of the Mind, it is only proper to meditate upon the mind as *Brahman*. The same with *A'kâsa*, inasmuch as this also is subtle, all pervading, and free from limitations.

तदेतच्चतुष्पाद्ब्रह्म वाक्पादः प्राणः पादश्चक्षुः पादः श्रोत्रं पाद इत्यध्यात्ममथाधिदैवतमग्निः पादो वायुः पाद आदित्यः पादो दिशः पाद इत्युभयमेवाऽऽदिष्टं भवत्यध्यात्मं चैवाधिदैवतं च ॥२॥

That *Brahman* has four feet. Speech is one foot, odour is one foot, the Eye is one foot, the Ear is one foot; this with reference to the body. Now with reference to the Gods: fire is one foot, air is one foot, the *Sun* is one foot, the quarters are one foot. Thus, become taught both that with reference to the body, and that with reference to the gods. (2).

Com.—This *Brahman*, "Mind" by name, has four feet. How is the Mind-Brahman four-footed? Speech, Odour, Eye and Ear are the feet. This with reference to the body. Now that with reference to the Gods, as regards *Brahman* named "*A'kâsa*"; Fire, Air, Sun and the Quarters are the four feet. Thus comes to be

taught both the four-footed *Brahman,*—that with reference to the body, and that with reference to the gods.

वागेव ब्रह्मणश्चतुर्थः पादः सोऽग्निना ज्योतिषा भाति च तपति च भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य एवं वेद ॥३॥

Speech is the fourth foot of *Brahman.* It shines and warms with the light of Fire. One who knows this shines and warms up with renown, fame and Brahmic glory. (3)

Com.—Speech is the fourth foot of Mind-Brahman, in comparison to the other three feet. Because it is by means of the foot of Speech that the Mind approaches the denotable objects, cow &c. Therefore Speech is like a foot of Mind. In tha same manner, Odour is a foot. Because it is through Odour that the Mind approaches objects of smell. Similarly, the Eye is a foot; the Ear is one foot &c. This constituting the four-footed character of the Mind-Brahman, with regard to the body. Now with regard to the gods—Fire, Air, Sun and the Quarters are the feet of the *A'kâsa-Brahman,* attached to it, like the feet of the cow to its belly. Hence the fire &c., are called the feet of *A'kâsa.* Thus comes to be taught the four-footed, both with regard to the body and to the gods. Among these, Speech is the fourth foot of the Mind-Brahman ; and this shines and warms, with the divine light of

Fire. Or again, Speech, when inflamed by the food of fire, in the shape of oils, butter, &c., comes to shine and warm;—that is, comes to be encouraged to know. The result accruing to the knower of this is that one who knows what has been said before, comes to shine and warm with fame, renown and Brahmic glory.

प्राण एव ब्रह्मणश्चतुर्थः पादः स वायुना ज्योतिषा भाति च तपति च भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य एवं वेद ॥ ४ ॥

Breath (Odour) is the fourth foot of *Brahman*. It shines and warms with the light of Air. One who knows this shines and warms with renown, fame and Brahmic glory. (4).

चक्षुरेव ब्रह्मणश्चतुर्थः पादः स आदित्येन ज्योतिषा भाति च तपति च भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य एवं वेद ॥ ५ ॥

The Eye is the fourth-foot of *Brahman*. It shines and warms with the light of the Sun. One who knows this shines and warms with renown, fame and Brahmic glory. (5)

श्रोत्रमेव ब्रह्मणश्चतुर्थः पादः स दिग्भिर्ज्योतिषा भाति च तपति च भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य एवं वेद य एवं वेद ॥ ६ ॥

The Ear is the fourth-foot of *Brahman*. It shines with and warms with the light of the Quarters. One who knows this shines and warms with fame, renown and Brahmic glory. (6).

Com.—In the same manner, Odour is the fourth foot of *Brahman*. It shines and warms, for the purposes of smell, with Air. In the same manner the Eye shines and warms with the Sun, for the perception of colour, and the Eye with the Quarters, for the perception of sound. And the result accruing to one who knows this, is the accomplishment of *Brahman* everywhere. The repetition is meant to signify the end of the philosophy.

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Thus ends the Eighteenth *Khanda* of *Adhyâya III.*

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ADHYA'YA III.

—o—

KHANDA XIX.

—o—

आदित्यो ब्रह्मेत्यादेशस्तस्योपव्याख्यानमसदेवेदमग्र आसीत् । तत्सदासीत्तत्समभवत्तदाण्डं निरवर्तत तत्संवत्सरस्य मात्रामशयत तन्निरभिद्यत ते आण्डकपाले रजतं च सुवर्णं चाभवताम् ॥१॥

The Sun is *Brahman*,—such is the teaching; and its explanation is this: In the beginning this was

non-existent. It became existent. It grew. It turned into an egg. It lay for the period of a year. It burst open. Then came the two halves of the egg, one of silver, the other of gold. (1).

Com.—The Sun has been spoken of as a foot of *Brahman* and now begins the section wherein it is shown that one should think of it as the full *Brahman*. That the Sun is *Brahman* is the teaching; and its explanation is now given. In the beginning, the whole universe, prior to its appearance, was *non-existent*, —*i.e.*, a state when its Name and Form had not been manifested; and "not existent" not signifying an absolute non-entity. Because the theory of the Universe being produced out of non-entity is negatived by direct assertions like "How could entity be produced out of non-entity?" "It may be that the fact of the Universe being a non-entity may be another alternative theory." No; because such alternative processes are only possible with regard to Actions, and never with regard to the definite character of a thing. "Is this, then, always non-existent." No; we have already explained this to mean that, not having its Name and Form differentiated, it was as if non-existent. "But the *eva* in the Text has a definitive force; (and so it would mean that the world was an absolute non-entity)." True; but this does not totally deny the possibility of

existence. The fact is that the word "existent" is found to be used only with regard to that which has its Name and Form differentiated; and this differentiation, or manifestation, of the Name and Form of the Universe almost always proceeds from the Sun; for, in its absence all being pitch dark, nothing could be recognised; hence the sentence may be taken as eulogising the Sun, and meaning that even though an entity, even prior to its creation, yet it appears to be non-existent;—this eulogy of the Sun being meant to show that it is capable of being thought of as *Brahman*. The use of the word "existent" in the world is due to the Sun; just as, in the absence of the excellent king *Purnavarmá*, his kingdom, is as if it were non-existent. What is meant to be understood here is neither the existence nor the non-existence of the Universe, but only the teaching that the Sun is *Brahman*. Specially so, as in the end, the whole section is summed up in the sentence "one should worship the Sun as *Brahman*." "*It became existent*"—That which, prior to its appearance, was called 'non-existent,'—being dormant and inert, as if 'non-existent'—because turned towards an existent effect, having its activity aroused a little; and thus became 'existent' *i.e.*, mobile. "*It grew*": by means of a slight manifestation of Name and Form,—just like the sprouting seed. It became further materialised;

and from this materialised water, came out the egg. The long *a* in '*A'nda*' is a peculiar Vedic form. This egg lay—*i.e.*, continued in the same form—for the period of time known as a "year." After the expiry of this year, it burst open, like the eggs of birds. And of this broken egg, there appeared two halves, one of silver, and another of gold.

तद्यद्रजतꣳ सेयं पृथिवी यत्सुवर्णꣳ सा द्यौर्यज्जरायु ते पर्वता यदुल्बꣳ समेघो नीहारो या धमनयस्ता नद्यो यद्वास्तेयमुदकꣳ स समुद्रः ॥ २ ॥

The silver one was this earth ; the golden one, the sky; the thick membrane was the mountains ; the thin membrane was the mist with the clouds ; the veins were the rivers, and the fluid in the stomach was the Sea. (2).

Com.—Among the two halves, the one that was of silver became the *earth*, meaning the lower half of the egg. The golden half was the sky ; the higher regions, the upper half of the egg. The thick membrane, covering the embryo, that appeared at the breaking of the egg into two, became the mountains. The thin membrane that covered the embryo, became the mist together with the clouds. Those that were the veins of the embryo when born, became the rivers. The fluid that was in its stomach became the Sea.

अथ यत्तदजायत सोऽसावादित्यस्तं जायमानं घोषा उलूलवोऽनूदतिष्ठन्त्सर्वाणि च भूतानि सर्वे च कामास्तस्मात्तस्योदयं प्रति प्रत्यायनं प्रति घोषा उलूलवोऽनूत्तिष्ठन्ति सर्वाणि च भूतानि सर्वे च कामाः ॥ ३ ॥

And what was born from it was the Sun. When he was born, shouts of hurrah arose, as also all beings, and all objects of desire. Therefore wherever the sun rises and sets, shouts of hurrah arise, as also all beings, and all objects of desire. (3).

Com.—Now that which was born out of that embryo, was the Sun; and when he was born, loud shouts of hurrah arose; just as they arise at the birth of the first son of a King; so also did arise all beings, mobile and immobile, as also all objects desired by these beings,—such as wife, clothing, food and the like. And because the production of the beings and the objects of their desire depends upon the birth of the Sun, therefore even now-a-days, whenever the sun rises and sets,—or the sentence may only mean, whenever the Sun, returns—on account of this alone, shouts of hurrah arise, and also all beings and the objects of their desire. These phenomena are well-known, as happening at the rise of the Sun.

स य एतमेवं विद्वानादित्यं ब्रह्मेत्युपास्तेऽभ्याशो ह यदेनꣳ साधवो घोषा आ च गच्छेयुरुप च निम्रेडेरन्निम्रेडेरन् ॥ ४ ॥

If any one, knowing this, meditates upon the Sun as *Brahman*, pleasant shouts will soon approach him, and will continue,—*Yea will continue.* (4)

Com.—If any one knows the Sun as endowed with the excellent properties described above, and meditates upon It as *Brahman*, then he reaches Its state—*i.e.*, becomes identified with it. And there is also some visible result. Joyous shouts will soon approach him. *Joyousness* of the shout lies in the fact of the experiences being free from all taint of evil. "*Will approach him, and will continue*": *i.e.*, they will not only approach, but also continue to give him pleasure. The repetition is meant to siginfy the end of the *Adhyâya*.

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Thus ends the Nineteenth *Khanda* of *Adhyâya III.*

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Thus ends the Third *Adhyâya*.

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The Chha'ndogya Upanishad

—o—

ADHYA'YA IV.

—o—

KHANDA I.

—o—

जानश्रुतिर्ह पौत्रायणः श्रद्धादेयो बहुदायी बहुपाक्य आस स ह सर्वत आवसथान्मापयांचक्रे सर्वत एव मेऽत्स्यन्तीति ॥१॥

There lived a descendant of *Jânasruti*, his great grandson, who was a pious giver, generous, and having much cooked food. He built resting-places all round, thinking that 'everywhere they may eat of mine.' (1).

Com.—Before this, has been explained the imposition of Air and Odour, of the character of the feet of *Brahman*. Now the Text begins a new section wherein it is shown that they are to be meditated upon as *Brahman* itself. The introduction of the story is with a view to make the subject easily comprehensible, and also for showing the method of imparting the knowledge referred to. By means of the story it will be shown that pious generosity and calmness &c. are the means to the acquiring of the knowledge. "*Jânasruti*"

a descendant of *Jânasruti.* "*Ha*" signifies the fact being based on tradition. "*Pautrâyana*"—grandson of the son. He was a "pious giver"—*i.e.*, he bestowed gifts upon *Brâhmanas* with due respect. "Generous"—one who is disposed to give much. "Having much cooked food"—*i.e.*, in whose house plenty of food was cooked every day; that is to say, he used to have much food cooked in his house, for the hungry. Such a great-grandson of *Jânasruti* lived at a certain place, at a particular time. He got resting houses built everywhere, on all sides, in all villages and towns. He did this with the motive that 'in these resting places people would live and eat of the food given by me.'

अथ ह हꣳसा निशायामतिपेतुस्तद्धैवꣳ हꣳसो हꣳसमभ्युवाद हो होऽयि भल्लाक्ष भल्लाक्ष जानश्रुतेः पौत्रायणस्य समं दिवा ज्योतिराततं तन्मा प्रसाङ्क्षीस्तत्त्वा मा प्रधाक्षीरिति ॥ २ ॥

Once at night some flamingoes flew along. One flamingo said to the other flamingo: 'Hey, O short-sighted friend, the bright glory of *Jânasruti's* grandson has spread like Heaven. Do not touch it, lest it should burn you.' (2).

Com.—Once upon a time during the summer, when the king was sitting on the top of his palace, some

flamingoes flew along at night. Certain sages or gods, having been pleased with the generosity of the king, had assumed the shapes of flamingoes and flew along in his view (with the purpose of seeing him and showing themselves to him). Among these flamingoes, the one that was flying behind addressed the other who was flying away in front calling him as "Hey O *Bhallâksha!*",—the repetition being meant to show respect for the object to be seen, just as one says "Look, look." The name '*Bhallâksha*' signifies short-sightedness. Or, he may have been frequently pained by the other often taunting him with a superior knowledge of *Brahman* that the latter possessed; and hence with anger, he addresses him as "*Bhallâksha*" (short-sighted). Equal to the Heavenly Regions, has spread the glorious light of *Jânasruti's* great-grandson due to his great generosity;—that is to say, his glory has touched the Heavens. Or, "*Divâ*" may be taken as meaning "Day." Do not come in contact with that light, lest a contact with that light should burn you. The verb "*Pradhâkshîh*" is to be taken as being in the Third Person.

तमु ह परः प्रत्युवाच कम्वर एनमेतत्सन्तꣳ सयुग्वानमिव रैक्कमात्थेति यो नु कथꣳ सयुग्वारैक्क इति ॥ २ ॥

The other replied : 'How can you speak of him, being what he is, as if he were *Raikva* with the cart?' Of what sort is this *Rakiva* with the cart? (3).

Com.—When he had said this, the one going in front replied ; "Oh this king is a mean fellow, being what he is"—this being added with a tone of reproach —"and yet, you talk of him so high, as if he were *Raikva*, with the cart"; that is to say, you talk of this man, as you would of *Raikva*. The meaning is that "when this man is not at all like *Raikva*, it is not proper to speak of him, as if he were *Raikva*." The other said: "what sort of man is this *Raikva* with the cart, of whom you are talking, O short-sighted one?" The other said, "Listen, what sort of man that *Raikva* is."

यथा कृतायविजितायाधरेयाः संयन्त्येवमेनꣳ सर्वं तदभिसमैति यत्किंच प्रजाः साधु कुर्वन्ति यस्तद्वेद यत्स वेद स मयैतदुक्त इति ॥ ४ ॥

Just as all the lower castes (of the dice) belong to one who has won with the *Krita-caste*, so does belong to him whatever good the men do. He also who knows what he knows, he is thus spoken of by me. (4).

Com.—Just as, in the ordinary world, at a game of dice, one who wins the caste, numbered 'four' known as "*Krita*,"—to such a one belong all the lower castes—

bearing the numbers *one*, *two*, and *three*, and named "*Tretâ*" "*Dvâpara*" and "*Kali*"; that is to say, these latter are included in the former, on account of the lower numbers already existing in the *Kritâ-caste* bearing the number *four*; so exactly, in the same manner, to *Raikva* resembling the *Krita-caste*, belong all the rest resembling the castes *Tretâ* and the rest. What is the "all" that belongs to him? It is all the good that men do, *i.e.*, all their virtuous deeds become the deeds of *Raikva*. That is to say, in the result accruing to him are included the results of all the virtuous deeds of other living beings. Same is the case with others also, who know what he knows. If one knows what *Raikva* knows, then to such a one also, as to *Raikva*, belong the results of all the virtuous deeds of living beings. That is to say, one, who is thus spoken of me, as possessed of the knowledge, comes to resemble the *Krita-caste*, just like *Raikva*.

तदु ह जानश्रुतिः पौत्रायण उपशुश्राव स ह संजिहान एव क्षत्तारमुवाचाङ्गारे ह सयुग्वानमिव रैक्कमात्थेति यो नु कथꣳ सयुग्वा रैक्क इति ॥ ५ ॥

Jânasruti's great-grandson overheard this; and as soon as he woke up, he spoke to the, door-keeper: 'O friend go and speak to *Raikva* with the car.' 'Well, what sort of man is this *Raikva* with the car.' (5).

यथा कृतायविजितायाधरेयाः संयन्त्येवमेनꣳ सर्वं तदभिसमैति यत्किंच प्रजाः साधु कुर्वन्ति यस्तद्वेद यत्स वेद स मयैतदुक्त इति ॥ ६ ॥

Just as all the lower castes belong to one who has won with the *Krita-caste*, so does belong to him whatever good the men do. He also who knows what he knows, he is thus spoken of by me. (6)

Com.—The king, *Jânasruti's* great-grandson, lying upon the top of his palace overheard the above conversation of the flamingoes, deprecating him, and praise another learned person *Raikva*. And frequently cogitating over that conversation of the flamingoes, he passed the remaining portion of the night. Then, having been roused from his slumber by the eulogistic chants of the bards, spoke to the door-keeper, as soon as he awoke. 'O friend, did you speak of me as of *Raikva* with the cart?' The meaning being that it is he who is worthy of praise, and not I. Or, the meaning may be—"Go and speak to *Raikva* with the cart, that I am desirous of seeing him. '*Eva*' may be taken as having a restrictive force, or as having no signification The gate-keeper desirous of fetching *Raikva*, and knowing the king's mind, replied: 'What sort of man is this *Raikva* with the cart?' He asked this with a view to

and went to *Raikva*. And having gone there, spoke to him.

रैक्वेमानि षट् शतानि गवामयं निष्कोऽयमश्वतरीरथो नु म एतां भगवो देवताꣳ शाधि यां देवतामुपास्स इति ॥ २ ॥

Raikva, here are six hundred cows, a necklace, and a carriage with mules. Now, sir, teach me that Deity which you worship.. (2).

Com.—O *Raikva*, I have brought for you these six hundred cows, this necklace, and this carriage with mules. Accept these riches, Sir, and teach me that Deity which you yourself worship,—*i.e.*, instruct me in the science of that Deity.

तमु ह परः प्रत्युवाचाह हारेत्वा शूद्र तवैव सह गोभिरस्त्विति तदु ह पुनरेव जानश्रुतिः पौत्रायणः सहस्रं गवां निष्कमश्वतरीरथं दुहितरं तदादाय प्रतिचक्रमे ॥ ३ ॥

The other replied to him: 'Fie, Fie! this necklace and carriage with the cows be thine, O Sûdra.' Then *Jânasruti's* great-grandson took with him a thousand cows, a necklace, a carriage with mules, and his daughter, and went over to him. (3).

Com.—*Raikva* replied to the King who had addressed him as above. The indeclinable '*Aha*' is elsewhere used to signify resentment; but here it means nothing; because of the separate use of the word "*Eva*." This

carriage with the necklace and the cows may be thine —let them be with yourself. I do not require these, when they are enough for my purpose. "*O Sûdra*"— the person addressed being a king, because he had a gate-keeper, as said above,—and a *Sûdra* not being entitled to approach a *Brâhmana* for the purpose of receiving instructions,—how is it that *Raikva* spoke what was not true, in addressing the king as "*Sûdra*"? The old Teachers have explained this point thus : By addressing him as "*Sûdra*," the sage *Raikva* shows that he already knows what is passing in the king's mind : the word, "*Sûdra*" meaning 'one who is *melting* (*dravati*) with *sorrows* at hearing the greatness of *Raikva*, as spoken of by the flamingoes'. Or, it may be that the king is addressed as "*Sudra*" because he comes for instruction, with an offering of riches, like a *Sûdra*, and not with proper obeisance and attendance, as befits the higher castes ; and it does not mean that the king is a *Sûdra* by caste. Others however explain that *Raikva* addressed him thus, because he was enraged at his offering him so little ; because it is also said that riches are to be accepted when plenty of it is offered. The king, knowing the Sage's wishes took with him a thousand cows &c, and over and above all this, he also took his own daughter as a proper wife for the Sage, and then went over to him.

तꣳ हाभ्युवाद रैक्वेदꣳ सहस्रं गवामयं निष्कोऽयमश्वतरीरथ इयं जायाऽयं ग्रामो यस्मिन्नास्सेऽन्वेव मा भगवः शाधीति ॥ ४ ॥

He said to him: '*Raikva*, here are a thousand cows, this necklace, this carriage with mules, this wife, and this village in which you dwell. Now Sir teach me.' (4).

तस्या ह मुखमुपोद्गृह्णन्नुवाचाऽऽजहारेमाः शूद्रानेनैव मुखेनाऽऽलापयिष्यथा इति ते हैते रैक्वपर्णा नाम महावृषेषु यत्रास्मा उवास तस्मै होवाच ॥ ५ ॥

Holding her mouth, he said: 'You have brought these, O *Sûdra*; by this mouth alone do you make me speak.' These are the villages named *Raikvaparnâ*, in the country of the *Mahâvrishas*, where he lived. He then said to him. (5).

Com.—"O *Raikva*, here are a thousand cows, this necklace, this carriage with mules, and this my daughter as a wife for you, I have brought for you; and this village in which you dwell, this I offer to you. Accept all this, and instruct me, O Sir." Being thus addressed *Raikva* held the mouth of the king's daughter—the mouth being the door for the imparting of knowledge. There is a well-known declaration of knowledge to this effect: "A life of studentship, giving of wealth, Intelligence, Knowledge of Veda, Affection or Knowledge itself—these six are my havens." Knowing

this, *Raikva*, holding up her mouth, said: "You have really brought all these cows, and these riches,—*and thou hast done well*" (this much is understood). "O Sûdra" is only an imitation of what he had said before, but with no other intent. "It is by this mouth alone, the haven of Knowledge, that you make me speak now." These are the villages known as "*Raikvaparnâ*" in the country of the *Mahâvrishas*,—in which villages *Raikva* dwelt;—these very villages did the king give to *Raikva*. And when the king had given him all this wealth, *Raikva* spoke to him about the Knowledge (of the Deity he wanted to be instructed about).

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Thus ends the Second *Khanda* of *Adhyâya IV*.

—o—

ADHYA'YA IV.

—o—

KHANDA III.

—o—

वायुर्वाव संवर्गो यदा वा अग्निरुद्वायति वायुमेवाप्येति यदा सू-र्योऽस्तमेति वायुमेवाप्येति यदा चन्द्रोऽस्तमेति वायुमेवाप्येति ॥१॥

Air indeed is the absorbent. For when Fire goes out, it goes into Air; when the Sun sets, it goes into Air: and when the Moon sets, it goes into Air. (1)

Com.—"*Air indeed is the absorbent*", "*Vâva*" has a definitive force. "Absorbent" is that which absorbs, takes in, or swallows up;—*i.e.*, that which absorbs into itself the deities of Fire &c., mentioned below. The quality of Absorption is to be meditated upon, like the Air; because it is exemplified as being included in the *Krita-caste*. But how does the Air come to have the character of an absorbent? It is explained:—When Fire goes out, *i.e.*, becomes extinguished, then it goes into Air; that is to say, becomes identified with Air. Similarly, when the Sun sets, it goes into Air. And when the Moon sets, it goes into Air. "But, how is it that the Sun and Moon are said to be absorbed into Air, while, as a matter of fact, they continue in their own shapes?" This does touch the position. The above assertion is based upon the fact of their *setting* being due to Air. It is by Air that the Sun is made to set; inasmuch as *motion* proceeds from Air. Or the explanation may be that at Universal Dissolution, the Sun and the Moon lose their respective forms, and become resolved into simple *Light*; and, as such, become absorbed into Air.

यदाऽऽप उच्छुष्यन्ति वायुमेवापियन्ति वायुर्ह्येवैतान्सर्वान्सं- वृङ्क्त इत्यधिदैवतम् ॥ २ ॥

When water dries up, it goes into Air. For, Air

indeed absorbs them all. This with regard to the gods. (2).

Com.—When water dries up, it goes into Air. Because it is Air that absorbs all the aforesaid powerful deities. Hence, Air, being the great Absorbent, is to be meditated upon as such. Thus has been explained the philosophy of the Absorbent with regard to the Gods.

अथाध्यात्मं प्राणो वाव संवर्गः स यदा स्वपिति प्राणमेव वागप्येति प्राणं चक्षुः प्राणꣳ श्रोत्रं प्राणं मनः प्राणो ह्येवैतान्सर्वान्संवृङ्क्त इति ॥३॥

Now with reference to the body, Breath indeed is the Absorbent. When one sleeps, Speech goes into Breath; Sight goes into Breath, Hearing goes into Breath; Mind goes into Breath. For Breath indeed absorbs all this. (3).

Com.—Next follows the philosophy of the Absorbent with regard to the body: The Breath in the mouth is the Absorbent. When the man sleeps, Speech goes into Breath,—as Fire goes into Air—; and into Breath go also seeing, hearing and mind. Because Breath indeed absorbs all these, Speech and the rest.

तौ वा एतौ द्वौ संवर्गौ वायुरेव देवेषु प्राणः प्राणेषु ॥ ४ ॥

These two indeed are the two Absorbents: Air among the Gods, and Breath among the senses. (4).

Com.— These two indeed are the two Absorbents—endowed with absorbing properties. Air is the Absorbent among the Gods, and the Breath in the mouth is the Absorbent among the senses, Speech and the rest.

अथ ह शौनकं च कापेयमभिप्रतारिणं च काक्षसेनिं परिविष्यमाणौ ब्रह्मचारी बिभिक्षे तस्मा उ ह न ददतुः ॥ ५ ॥

Once while *Saunaka Kâpeya* and *Abhipratâri Kâkshasêni* were being waited upon at their meals, a religious student begged of them. They did not give him anything. (5).

Com.—With a view to eulogise the aforesaid Absorbents, a story is added. Once upon a time, the son of *Sunaka*, of the family of *Kapi*, and one *Abhipratâri*, the son of *Kâkshasêna* were sitting at their meals, being waited upon by the cooks; and a certain arrogant religious student, knowing *Brahman*, begged of them. They understood the student to be proud of his knowledge of *Brahman*, and with a view to question him, they did not give him anything; just to see what he would say to them.

स होवाच महात्मनश्चतुरो देव एकः कः स जगार भुवनस्य गोपास्तं कापेय नाभिपश्यन्ति मर्त्या अभिप्रतारिन्बहुधा वसन्तं यस्मै वा एतदन्नं तस्मा एतन्न दत्तमिति ॥ ६ ॥

He said: 'The one God, *Prajâpati*—swallowed up the four great ones; he, the guardian of the Universe. Him O *Kapêya*, mortals do not see; O *Abhipratârin*, though He dwells in many ways. He for whom this food is, to Him it has not been given.' (6).

Com.—The religious student said: "The four great ones"— are in the Second Person, Plural. "The one God"—*i.e.*, Air (swallowing) Fire &c., and Breath, Speech &c. "*Kah*" the *Prajâpati*—that "swallowed up". Some people explain as "who is it that swallowed &c.". "The Universe"—"*Bhuvana*" is that wherein creatures are born; that is to say, the Earth &c., comprising the whole Universe; of this Universe, "the guardian"—*i.e.*, the protector. Him, the "*Kah*" (*i.e.*, *Prajâpati*), know not the mortals, devoid of wisdom, O *Kâpêya*, and O *Abhipratârin*,—though He dwells in many ways—such as with reference to the Body and to the Gods &c. He, for whom, every day, food is prepared and offered,—to Him, *Prajâpati*, this food has not been given.

तदु ह शौनकः कापेयः प्रतिमन्वानः प्रत्येयायाऽऽत्मा देवानां जनिता प्रजानाꣳ हिरण्यदꣳष्ट्रो बभसोऽनसूरिर्महान्तमस्य महिमानमाहुरनद्यमानो यदनन्नमत्तीति वै वयं ब्रह्मचारिन्नेदमुपास्महे दत्तास्मै भिक्षामिति ॥ ७ ॥

Then *Saunaka Kâpêya*, pondering over it, went over to the religious student, (and said): 'It is the Self, the creator of the Gods, and of all beings, with undecaying teeth, the Eater, not without intelligence. They describe His magnificence to be very great indeed, because without being eaten, He eats even what is not food. We, O student, meditate upon this (*Brahman*).' (Then he said to his servants) 'give him food.' (7).

Com.—Pondering over what the student had said, *Saunaka* went near him, and said: 'We do see Him, whom, you say, no mortals see.' How? It is the Self of all, mobile and immobile beings; and again It is that which absorbs into Itself the gods, Fire &c., and then again brings them forth—being, in the shape of Air, the creator of Fire, &c., with reference to the gods, and with reference to the body, the creator of the beings, Speech and the rest. Or, the meaning may be that It is the Self of the gods, Fire, Speech, &c., and the creator of all beings mobile and immobile. "*With undecaying teeth*"—*i.e.*, whose teeth are not damaged. "*The eater*" having the character of being such. "*Not unintelligent*"—*i.e.*, Intelligent. And the knowers of *Bráhman* describe the magnificence, of this *Prajâpati* to be very great, *i.e.*, illimitable; inasmuch as without being eaten Himself, He eats what is not (common) food, such as Fire, Speech, &c. '*Vâ*' has no meaning

here: "We, O student, it is such a *Brahman*, as described above, that we meditate upon.' The construction is—"*We meditate &c.*,"—"while others say that they do not meditate upon this *Brahman*, but on the supreme one." Having said this, he ordered his servants to give him food.

तस्मा उ ह ददुस्ते वा एते पञ्चान्ये पञ्चान्ये दश सन्तस्तत्कृतं तस्मात्सर्वासु दिक्ष्वन्नमेव दश कृतꣳ सैषा विराडन्नादी तयेदꣳ सर्वं दृष्टꣳ सर्वमस्येदं दृष्टं भवत्यन्नादो भवति य एवं वेद य एवं वेद ॥ ८ ॥

They gave it to him. Now, these five and the other five, making ten, are the *Krita* (caste). Therefore, in all quarters, those ten are the food, and the *Krita*. This is *Virât*, the eater of food. By means of this, all becomes seen. One, who knows this, sees all this, and becomes an eater of food,—*Yea one who knows this.* (8).

Com.—They gave him the food. The "five" are those that are absorbed, Fire &c., together with that which absorbs them—Air; the "other five" are Speech &c., together with Breath. These become ten in number, and thus constitute the *Krita* caste. One caste has the number four, and hence they (the absorbed) are four; another caste is numbered *three*, and they are also three (leaving off one); the third is numbered *two*,

and they are also two (leaving off two in each); and the last is counted one; and the Absorbent is one (in each case); and this latter is different from the rest. Thus these members (4, 3, 2, 1) making up *ten*, constitute the *Krita* caste. Since this is so, therefore, in all the ten quarters, Fire &c., together with Speech &c., are the food,–because of the number *ten* being common to both; says the *Sruti*: "The *Virât* consisting of ten syllables is food." Therefore the Fire &c., are the food,—because of their number being *ten;* and for the same reason they are the *Krita;* because all the castes are included in the *Krita* caste, as we have already explained. "This is *Virât*"—containing ten syllables, is food and also "the eater of food," because of its being the *Krita*. In the *Krita* the number *ten* is included: hence the *Virât* is an eater of food. One who knows this becomes identified with the ten deities, comes to be *Virât* through the number *ten*, and thereby becomes *food*,—and by the member of the *Krita* caste, he becomes the eater of food. By this eater of food, "all this" world, located in the ten quarters, "becomes seen"; that is to say, by means of the member of the *Krita* caste, all things come to be realised. And one who knows all this becomes the member of the *Krita* caste, and as such comes to realize (and obtain) all things related to the ten quarters. And further one who realises the above becomes an

eater of food. The repetition is meant to signify the end of the treatment of the particular method of meditation.

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Thus ends the Third *Khanda* of *Adhyâya* IV.

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ADHYA'YA IV.

—o—

KHANDA IV.

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सत्यकामो ह जाबालो जबालां मातरमामन्त्रयांचक्रे ब्रह्मचर्यं भवति विवत्स्यामि किंगोत्रो न्वहमस्मीति ॥ १ ॥

Satyakâma Jâbâla addressed his mother: 'Mother, I wish to lead the life of a religious student; of what family am I?' (1).

Com.—Now begins the laying down of the propriety of having the idea of *Brahman* with regard to Speech, Fire &c., eulogised above as *food & food-eater*, as constituting the Universe,—this latter being divided into sixteen parts; and a story is related with a view to show that Faith and Penance are subsidiaries to the meditation of *Brahman*. *Satyakâma*, by name, the son of *Jabâlâ*, *Jâbâlâ*, addressed *Jabâla* his mother, and said. 'O mother I wish to lead the life of a student at the Teacher's place, for the purpose of studying the

Veda. Of what family am I ? To what family of Rishis do I belong ?'

सा हैनमुवाच नाहमेतद्वेद तात यद्गोत्रस्त्वमसि बह्वहं चरन्ती परिचारिणी यौवने त्वामलभे साऽहमेतन्न वेद यद्गोत्रस्त्वमसि जबाला तु नामाहमस्मि सत्यकामो नाम त्वमसि स सत्यकाम एव जाबालो ब्रुवीथा इति ॥ २ ॥

She said to him : 'I do not know my child, of what family thou art. In my youth, when I had to move about much, as a servant, I conceived thee. So I do not know of what family thou art. But I am *Jabâlâ* by name, and thou art *Satyakâma* by name ; so mention thyself as *Satyakâma Jâbâlâ*.' (2).

Com.—Having been thus questioned, *Jabâlâ* replied to her son : "I do not know your family, O child." Being asked as to why she did not know it, she said : "In my husband's house, I had to move about much, in attending upon guests' &c. ; and being constantly moving about, I had no time to ask about and know the name of your family." "In my youth"—*i.e.*, that was the time when I conceived thee ; and it was then that thy father died. Therefore, having been left without a protector, I do not know to which family thou belongest. I am *Jabâlâ* by name, and thou art *Satyakâma* by name ; so say to thy Teacher that thou

art *Satyakâma Jâbâlâ*; That is to say, "if the Teacher happens to ask thee."

स ह हारिद्रुमतं गौतममेत्योवाच ब्रह्मचर्यं भगवति वत्स्याम्युपेयां भगवन्तमिति ॥ ३ ॥

तꣳ होवाच किंगोत्रो नु सोम्यासीति स होवाच नाहमेतद्वेद भो यद्गोत्रोऽहमस्म्यपृच्छं मातरꣳ सा मा प्रत्यब्रवीद्बह्वहं चरन्ती परिचारिणी यौवने त्वामलभे साऽहमेतन्न वेद यद्गोत्रस्त्वमसि जबाला तु नामाऽहमस्मि सत्यकामो नाम त्वमसीति सोऽहꣳ सत्यकामो जाबालोऽस्मि भो इति ॥ ४ ॥

Having gone to *Gautama*, the son of *Haridrumat*, he said: 'I wish to become a *Brahmachâri* with you Sir; may I approach you.' (3).

He said to him: 'Of what family art thou, my friend?' He replied: "Sir, I do not know of what family I am. I asked my mother, and she said—'In my youth, when I had to move about much, as a servant, I conceived thee; so I do not know of what family thou art; but I am *Jabâlâ* by name, and thou art *Satyakâma* by name.' Therefore I am *Satyakâma Jâbâlâ*, Sir." (4).

Com.—*Satyakâma* went over to *Gautama*, the son of *Haridrumat*, and said to him: "Revered Sir, I wish to live with you as a religious student; may I approach you, as your disciple?" *Gautama* said: 'Of what

family art thou, my friend?' as it is only one whose family has been ascertained that can be accepted as a disciple. Having been thus asked, *Satyakâma* replied: "I do not know of what family I am. I had asked my mother, and she told me—'I had to move about &c., &c.'—(as before). I precisely remember what she said. I am *Satyakâma Jâbâlâ*, Sir."

तꣳ होवाच नैतदब्राह्मणो विवक्तुमर्हति समिधꣳ सोम्याऽऽहरोप त्वा नेष्ये न सत्यादगा इति तमुपनीय कृशानामबलानां चतुःशता गा निराकृत्योवाचेमाः सोम्यानुसंव्रजेति ता अभिप्रस्थापयन्नुवाच नासहस्रेणाऽऽवर्तयेति स ह वर्षगणं प्रोवास ता यदा सहस्रं संपेदुः ॥ ५ ॥

He said to him: 'None but a *Brâhmana* could thus speak out. Fetch the fuel; O friend, I shall initiate thee. Thou has not flinched from the truth.' Having initiated him, he chose four hundred lean and weak cows, and said to him: 'Go with these.' And while taking them away, he said: 'I may not return without a thousand (cows).' He dwelt away a number of years, when the cows became a thousand. (5).

Com.—*Gautama* said to him: "Such a straightforward assertion none but a *Brâhmana* could make; because it is *Brâhmanas* and not others, that are naturally straightforward. Since thou has not flinched from

truth, the characteristic of your caste; hence, inasmuch as thou art a *Bráhmana*, I shall initiate thee. Therefore go and fetch some fuel for the *Homa* of the preliminary rites for thy purification (preparatory to the initiation." And having said this, he initiated him, he chose four hundred of the leanest and weakliest cows out of his herd, and said to him: "My friend, go with these." Having been thus ordered *Satyakâma* drove them away; and while doing this he said: "I may not return without fully one thousand cows.' Having said this he took the cows to a forest where there was plenty of grass and water, and no opposition; and there he dwelt long, for a certain number of years. Having been properly tended, the cows became a full thousand.

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Thus ends the Fourth *Khanda* of *Adhyâya* IV.

—o—

ADHYA'YA IV.

—o—

KHANDA V.

—o—

अथ हैनमृषभोऽभ्युवाद सत्यकाम ३ इति भगव इति ह प्रतिशुश्राव प्राप्ताः सोम्य सहस्रꣳ स्मः प्रापय न आचार्यकुलम् ॥ १ ॥

Then the bull said to him : '*Satyakâma* !' He replied, 'Sir !' 'We have reached a thousand, O friend, carry us to the Teacher's house.' (1).

Com.—Him, thus equipped with Faith and Penance, the Deity of the Air, connected with the Quarters having become satisfied, entered into the bull; and with a view to help him, the bull called him by his name '*Satyakâma*'; and he replied 'Sir!.' The bull said: "O friend we have reached a full thousand as promised by you; so carry us to the house of the Teacher."

ब्रह्मणश्च ते पादं ब्रवाणीति ब्रवीतु मे भगवानिति तस्मै होवाच प्राची दिक्कला प्रतीची दिक्कला दक्षिणा दिक्कलोदीची दिक्कलैष वै सोम्य चतुष्कलः पादो ब्रह्मणः प्रकाशवान्नाम ॥ २ ॥

I will declare to you the foot of *Brahman.* Tell it to me. The East is one quarter, the West is one quarter, the South is one quarter and the North is one quarter. This, O friend, is *Brahman's* four-quartered foot, named *Luminous.* (2).

Com.—"And further, I will declare to you the foot of *Brahman*". Being thus addressed, *Satyakâma* replied : "Tell it to me, Sir." Then the Bull said to *Satyakâma*: 'The East is one quarter, the fourth part of the foot of *Brahman*; so are each the West, South and North.

This, O friend is the foot of *Brahman*, with four parts, whose name is 'Luminous'. In the same manner, the other three feet of *Brahman* are also four-quartered.

स य एतमेवं विद्वा॑श्चतुष्कलं पादं ब्रह्मणः प्रकाशवानित्युपास्ते प्रकाशवानस्मिंल्लोके भवति प्रकाशवतो ह लोकाञ्जयति य एतमेवं विद्वा॑श्चतुष्कलं पादं ब्रह्मणः प्रकाशवानित्युपास्ते ॥ ३ ॥

He who knowing this meditates upon this four-quartered foot of *Brahman* as named *Luminous*, becomes luminous in this world; and he wins luminous worlds, one who knowing this meditates upon the four-quartered foot of *Brahman* as named *Luminous*. (3).

Com.—If one knowing the aforesaid four-quartered foot of *Brahman*, meditates upon it as endowed with splendour, he becomes luminous—*i.e.*, renowned—in this world; this is the visible result. The invisible result is that, he wins splendid worlds, connected with the gods, after his death,—one who knowing this four-quartered foot of *Brahman* meditates upon it as the *Luminous*.

—o—

Thus ends the Fifth *Khanda* of *Adhyâya* IV.

—o—

ADHYA'YA IV.

—o—

KHANDA VI.

—o—

अग्निष्टे पादं वक्तेति स ह श्वोभूते गा अभिप्रस्थापयांचकार ता यत्राभिसायं बभूवुस्तत्राग्निमुपसमाधाय गा उपरुध्य समिधमाधाय पश्चादग्नेः प्राङुपोपविवेश ॥ १ ॥

Fire will declare to you the (other) foot of *Brahman?* On the morrow, he drove the cows homeward. And when they came together towards evening, he having lighted the fire, penned the cows, laid the fuel, sat down behind the Fire, facing the East. (1).

Com.—"Fire will declare to you another foot"—having said this, the Bull kept quiet. And on the morrow, *Satyakâma*, having finished his daily duties, drove the cows towards the Teacher's house. And when the cows, moving slowly towards the Teacher's house, came together towards evening,—then, he, having lighted the fire, penned the cows, and laid fuel on the fire, sat down behind the fire facing the East and bearing in mind the assertion of the Bull.

तमग्निरभ्युवाद सत्यकाम ३ इति भगव इति ह प्रतिशुश्राव ॥ २ ॥

'The Fire said to him: '*Satyakâma*!' He replied, 'Sir!' (2).

Com.—The Fire called him by his name; and he replied 'Sir!'

ब्रह्मणः सोम्य ते पादं ब्रवाणीति ब्रवीतु मे भगवानिति तस्मै होवाच पृथिवी कलाऽन्तरिक्षं कला द्यौः कला समुद्रः कलैष वै सोम्य चतुष्कलः पादो ब्रह्मणोऽनन्तवान्नाम ॥ ३ ॥

I shall declare to you, friend, the foot of *Brahman*. 'Tell it to me Sir'. He said to him: "The Earth is one quarter, the Sky is one quarter, the Heaven is one quarter, the Ocean is one quarter. This, my friend, is the four-quartered foot of *Brahman*, named the endless." (3).

Com.—"I will declare to you the foot of *Brahman*." "Tell it to me, Sir." He said to him: "The Earth is one quarter, the Sky is one quarter, the Heaven is one quarter, the Ocean is one quarter,"—thus did Fire declare the philosophy of the Self. "This, my friend, is the four-quartered foot of *Brahman*, named the *Endless*."

स य एतमेवं विद्वाꣳश्चतुष्कलं पादं ब्राह्मणोऽनन्तवानित्युपास्तेऽ-

नन्तवानस्मिँल्लोके भवत्यनन्तवतो ह लोकाञ्जयति य एतमेवं वि-द्वाꣳश्चतुष्कलं पादं ब्रह्मणोऽनन्तवानित्युपास्ते ॥ ४ ॥

One who knowing this meditates upon the four-quartered foot of *Brahman*, as the *Endless*, becomes endless in this world: and he wins endless worlds,—one who knowing this, meditates upon this four-quartered foot of *Brahman* as the *Endless*. (4).

Com.—One who meditates upon the aforesaid four-quartered foot of *Brahman*, as endowed with the property of *endlessness*, himself comes to be endowed with that property; and after death, he wins endless worlds,—one who &c., &c., as before.

——o——

Thus ends the sixth *Khanda* of *Adhyâya IV*.

——o——

ADHYA'YA IV.

—o—

KHANDA VII.

—o—

हꣳसस्ते पादं वक्तेति स ह श्वोभूते गा अभिप्रस्थापयांचकार ता यत्राभि सायं बभूवुस्तत्राग्निमुपसमाधाय गा उपरुध्य समिधमाधाय पश्चादग्नेः प्राङुपोपविवेश ॥ १ ॥

'The *Hamsa* will declare to you the (other) foot.' On the morrow, he drove the cows home-ward. And when

they came together towards evening, he, having lighted the fire, penned the cows, laid the fuel, sat down behind the fire, facing the East. (1).

तꣳ हꣳस उपनिपत्याभ्युवाद सत्यकाम ३ इति भगव इति ह प्रतिशुश्राव ॥ २ ॥

Then a *Hamsa* flew to him and said—'*Satyakâma*!' He replied: 'Yes, Sir.' (2).

Com.—*Agni* told him that the *Hamsa* would declare to him the other foot of *Brahman*, and departed.

"*Hamsa*" means The Sun; because of the similarities of *whiteness* and the capability of *flying*. "On the morrow &c., &c." as before.

ब्राह्मणः सोम्य ते पादं ब्रवाणीति ब्रवीतु मे भगवानिति तस्मै होवाचाग्निः कला सूर्यः कला चन्द्रः कला विद्युत्कलैष वै सोम्य चतुष्कलः पादो ब्रह्मणो ज्योतिष्मान्नाम ॥ ३ ॥

स य एतमेवं विद्वाꣳश्चतुष्कलं पादं ब्रह्मणो ज्योतिष्मानित्युपास्ते ज्योतिष्मानस्मिँल्लोके भवति ज्योतिष्मतो ह लोकाञ्जयति य एतमेवं विद्वाꣳश्चतुष्कलं पादं ब्रह्मणो ज्योतिष्मानित्युपास्ते ॥४॥

'I shall declare to you, friend, the foot of *Brahman*.' 'Tell it to me, Sir.' He said to him: 'Fire is one quarter, the Sun is a quarter, the Moon is a quarter, the lightning is a quarter. This, my friend, is the four-quartered foot of *Brahman*, named the *Effulgent*'. (3).

One, who, knowing this, meditates upon the four-quartered foot of *Brahman*, as the *Effulgent*, becomes effulgent in this world ; and he wins effulgent worlds,—one who knowing this, meditates upon the four-quartered foot of *Brahman*, as the *Effulgent*. (4).

Com.—" Agni is one quarter, &c."—is a declaration of the philosophy of lights ; and this implies the fact of the *Hamsa* being the Sun. The result accruing to the knower is this : He becomes bright in this world ; and after death, wins the bright effulgent worlds of the Sun and the Moon, &c. The rest as before.

—o—

Thus ends the Seventh *Khanda* of *Adhyáya* IV.

—o—

ADHYA'YA IV.

—o—

KHANDA VIII.

—o—

मद्गुष्टे पादं वक्तेति स ह श्वोभूते गा अभिप्रस्थापयांचकार ता यत्राभि सायं बभूवुस्तत्राग्निमुपसमाधाय गा उपरुध्य समिधमाधाय पश्चादग्नेः प्राङुपोपविवेश ॥ १ ॥

'The water-bird will declare to you the (other) foot of *Brahman*.' On the morrow, he drove the cows homeward ; and when they came together towards evening,

he, having lighted the fire, penned the cows, laid the fuel, sat down behind the fire, facing the East. (1).

Com.—Having said "the water-bird will declare to you the other foot" the *Hamsa* kept quiet. The "water-bird," being intimately related to water, is here meant to signify "*Prâna*". "On the morrow, &c.", as before.

तं मद्गुरुपनिपत्याभ्युवाद सत्यकाम ३ इति भगव इति ह प्रतिशुश्राव ॥ २ ॥

ब्रह्मणः सोम्य ते पादं ब्रवाणीति ब्रवीतु मे भगवानिति तस्मै होवाच प्राणः कला चक्षुः कला श्रोत्रं कला मनः कलैष वै सोम्य चतुष्कलः पादो ब्रह्मण आयतनवान्नाम ॥ ३ ॥

Then a water-bird flew to him and said: '*Satyakâma!*'. He replied, 'Sir!' (2).

'I will declare to you friend, the foot of *Brahman*'. He said 'tell it to me, sir'. He said to him '*Prâna* is one quarter, the Eye is one quarter, the Ear is one quarter, the Mind is one quarter. This, my friend, is the four-quartered foot of *Brahman*, named the *A'yatanavat.*' (3).

Com.—The water-bird, *Prâna*, explained to him its own philosophy: "The *Prâna* is one foot, &c., &c." '*A'yatana*' means mind, which is the substratum of the

experiences of all other organs; and that foot wherein the mind appears, is the one named "*A'yatanavat.*"

स य एतमेवं विद्वाꣳश्चतुष्कलं पादं ब्रह्मण आयतनवानित्युपास्त आयतनवानस्मिँल्लोके भवत्यायतनवतो ह लोकाञ्जयति य एतमेवं विद्वाꣳश्चतुष्कलं पादं ब्रह्मण आयतनवानित्युपास्ते ॥४॥

One who, knowing this, meditates upon the four-quartered foot of *Brahman*, as *A'yatanavat*, becomes possessed of a home in this world; and he wins worlds with homes,—one who knowing this meditates upon the four-quartered foot of *Brahman*, as '*A'yatanavat*'. (4).

Com.—One who meditates upon the aforesaid path as such, obtains home—*i.e.*, support—in this world; and on his death, he wins worlds with homes—*i.e.*, with plenty of room. "One who &c.", as before.

—o—

Thus ends the Eighth *Khanda* of *Adyâya* IV.

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ADHYA'YA IV.

—o—

KHANDA IX.

—o—

प्राप हाऽऽचार्यकुलं तमाचार्योऽभ्युवाद सत्यकाम ३ इति भगव इति ह प्रतिशुश्राव ॥ १ ॥

He reached the Teacher's house. The Teacher said: '*Satyakâma*!' He said: 'yes, Sir!' (1).

Com.—Thus knowing *Brahman*, he got at the house of his Teacher. The Teacher said to him: '*Satyakâma!*' He replied: 'Yes, Sir.'

ब्रह्मविदिव वै सोम्य भासि को नु त्वाऽनुशशासेत्यन्ये मनुष्येभ्य इति ह प्रतिजज्ञे भगवाꣳस्त्वेव मे कामे ब्रूयात् ॥ २ ॥

'Friend, thou shinest like one knowing *Brahman*. Who has taught thee?' He replied: 'People other than men. But, I wish Sir, that you should teach me.' (2).

Com.—"O Friend, thou shinest like one knowing *Brahman*:"—One who knows *Brahman* is altogether delighted in his senses, wears a smiling face, is free from all anxiety and happy. Noticing all this, the Teacher says "Thou shinest like the one knowing *Brahman*;" and questions him as to who taught him (*Brahman*). And *Satyakâma replied*: "People other than men";—that is to say, it was some divinity that taught me; the sense being—"who else, wearing a human form, could teach me, who am your disciple?" It is with a view to this that he said "People other than men". "But, I wish"—according to my desire—"Sir, that you should teach me; what of the teachings imparted by others; I do not think much of them".

श्रुतꣳ ह्येव मे भगवद्दृशेभ्य आचार्याद्धैव विद्या विदिता साधिष्ठं प्रापतीति तस्मै हैतदेवोवाचात्र ह न किंचन वीयायेति वीयायेति ॥ ३ ॥

For I have heard from persons like you, that it is only such knowledge as is learnt from the Teacher, that is the best. Then he taught him the very same thing, and nothing was left out,—*yea nothing was left out.* (3).

Com.—I have heard, in connection with this point, from *Rishis* like you, that it is only such knowledge as is obtained from one's own Teacher, that is the best of all,—that reaches the highest grade; hence you, sir, should teach me. Being thus addressed, the Teacher taught him the same philosophy that had been explained by the gods; and of the sixteen-quartered philosophy, nothing was left out. The repetition is meant to denote the end of the treatment of the philosophy.

—o—

Thus ends the Ninth *Khanda* of *Adhyáya* IV.

—o—

ADHYA'YA IV.

—o—

KHANDA X.

—o—

उपकोसलो ह वै कामलायनः सत्यकामे जाबाले ब्रह्मचर्यमुवास तस्य ह द्वादशवर्षाण्यग्नीन्परिचचार स ह स्मान्यानन्तेवासिनः समावर्तयꣳस्तꣳह स्मैव न समावर्तयति ॥ १ ॥

Upakosala, the son of *Kamala*, dwelt as a religious student, with *Satyakâma Jâbâla*. He tended his fires for twelve years. But though the teacher allowed the other pupils to return home after finishing their studies yet he did not allow *Upakosala* to depart. (1).

Com.—With a view to explain the science of *Brahman* in another way, the text begins a treatment of the condition of one knowing It, and also that of the science of Fire. And the story is meant, as before, to point out the fact of faith and Penance leading to the accomplishment of the science of *Brahman*. *Upakosala*, by name, the son of *Kamala*, dwelt as a religious student, with *Satyakâma Jâbâla*. "*Ha*"—*So it is said.* He tended the teacher's fires for twelve years. And yet though the teacher allowed the other pupils to return to their

homes, after having taught them the veda, he did not allow *Upakosala* to return. (1).

तं जायोवाच तप्तो ब्रह्मचारी कुशलमग्नीन्परिचचारीन्मा त्वाऽग्नयः परिप्रवोचन्प्रब्रूह्यस्मा इति तस्मै हाप्रोच्यैव प्रवासांचक्रे ॥२॥

His wife said to him: 'This student has performed his penance, and has tended your fires very well. Lest the Fires should blame you, teach him,' But he went away, without having taught him. (2).

Com.—The Teacher's wife said to him: 'This student has performed his penances, and has tended your fires very well, in quite a proper manner; and yet you do not allow him to depart—he who is devoted to the fires. Hence the fires may blame you for not allowing one who is devoted to them to return home; so you must explain the science to *Upakosala.*' But though thus advised by his wife, the Teacher went away on a journey, without having taught him.

स ह व्याधिनाऽनशितुं दध्रे तमाचार्यजायोवाच ब्रह्मचारिन्नशान किं नु नाश्नासीति स होवाच बहव इमेऽस्मिन्पुरुषे कामा नानात्यया व्याधिभिः प्रतिपूर्णोऽस्मि नाशिष्यामीति ॥ ३ ॥

Through sorrow he resolved not to eat. Then the Teacher's wife said to him: 'student, do eat. Why do you not eat?' He said: 'There are, in this man, many

desires, proceeding in various directions. I am full of sorrows, and will not eat.' (3).

Com.—On account of sorrow—, *lit.*, mental sufferings —*Upakosala* resolved not to eat. And while he was sitting quietly in the sacrificial room, the wife of his teacher said to him: 'O student, do eat. Wherefore do you not eat?' He said: 'In this ordinary man, there are many desires flowing in various directions; that is sorrows with regard to desirable things not obtained. And I am full of such sorrows; hence I will not eat.'

अथ हाग्नयः समूदिरे तप्तो ब्रह्मचारी कुशलं नः पर्यचारीद्ध-न्तास्मै प्रब्रवामेति तस्मै होचुः ॥ ४ ॥

Then the Fires said among themselves: 'This student has performed his penances, and has tended us very well. Well, let us teach him.' And they said to him: (4).

Com.—The student having resumed his silence, the three fires, finding themselves, untended, and being moved to pity, said among themselves: 'Well, we shall explain the science of *Brahman* to this student, who is devoted to us, and is in trouble, and who has performed his penances and is permeated with excellent faith.' Having thus determined, they said to him what follows.

प्राणो ब्रह्म कं ब्रह्म खं ब्रह्मेति स होवाच विजानाम्यहं यत्प्राणो ब्रह्म कं च तु खं च न विजानामीति ते होचुर्यद्वाव कं तदेव खं यदेव खं तदेव कमिति प्राणं च हास्मै तदाकाशं चोचुः ॥ ५ ॥

'Breath is *Brahman*; *Ka* is *Brahman*; *Kha* is *Brahman*.' He said: 'I understand that Breath is *Brahman*. But I do not understand *Ka* & *Kha*.' They said: 'What is *Ka* is *Kha*, and what is *Kha* is *Ka*.' Then they taught him the Breath and its *A'kâsa*. (5).

Com.—'*Breath is Brahman; Ka is Brahman, Kha is Brahman*.' The student said: 'I understand when you say that Breath is *Brahman*, because the words are known to me; I understand the word "*Prâna*" as signifiying that particular *air*, the presence of which renders life possible, which life ceases to exist on its departure. Hence, knowing the meaning of the word '*Prâna*,' I understand that '*Prâna*' is *Brahman*. But I do not understand *Ka* & *Kha*'. It may be questioned that the words '*Ka*' & '*Kha*' also are well-known as signifying *pleasure* and *A'kâsa* respectively,—and as such, whence the student's ignorance? True; but what the student is at a loss to understand is, how can the character of *Brahman* be attributed to *Pleasure*, signified by the word *Ka*, which is perishable, or

to *A'kâsa*, as signified by the word '*Kha*,' which is non-intelligent. What the student means is under such circumstances, how am I to rely upon your assertion as authoritative ? It is with this view that the student said "I do not understand." When the student had said this, the Fires said to him : 'That which we meant by *Ka*, is also what is referred to by *Kha*.' The meaning being that the *Ka* (Pleasure) as qualified by *Kha* (*A'kâsa*) would be free from all taint of such pleasure as is born of the connection of objects with the sense-organs ; just as the lotus qualified by blue, becomes precluded from the *red* &c. And further what we referred to as the *Kha*, (*A'kâsa*),—know that to be *Ka*, (Pleasure) ;—in this case the *Kha* qualified by *Ka* (Pleasure) becomes precluded from the material *A'kâsa*, which is non-intelligent; just like the *lotus* and the *blue*. The sense being that what we meant to represent as *Brahman* was the pleasure (Bliss) as residing in the *A'kâsa*, and thus transcending all worldly pleasure, and secondly the *A'kâsa*, as the substratum of Bliss, and as such transcending the material *A'kâsa*. "Well, if what is meant is the specification of *A'kâsa* by pleasure, any one of the two may be the qualifying adjunct, and the order of specification may be reversed—'what is *Kha* is *Ka*'." True ; but we have already explained that what is meant here is the preclusion of both Pleasure and *A'kâsa*

as here spoken of, from the worldly *pleasure* and *A'kâsa*. "We grant all this; but the preclusion of both would naturally follow merely from the specification of *A'kâsa* by pleasure." True; such would be the case; but in that case what would be meant as the object of meditation, would be the *A'kâsa* alone, as qualified by pleasure, and not the pleasure, as qualifying the *A'kâsa*; inasmuch as all the purpose of the qualification is spent up in the specification of the object qualified. Consequently *Pleasure* is also separately mentioned as qualified by *A'kâsa*,—simply with a view to point to the fact of this too being an object of meditation. "But how is this ascertained?" Inasmuch as the word *Ka* is also related to *Brahman*, *Ka is Brahman.* If it were simply meant to point out the fact of *A'kâsa* qualified by Pleasure being the object of meditation,—then, first of all, the Fires would have declared that "*Ka—Kha* is *Brahman*". But as a matter of fact, they did not declare thus; but that "*Ka* is *Brahman*; *Kha* is *Brahman*." Thus then, with a view to remove the confusion in the mind of the student, it is only proper to declare "what is *Ka* is *Kha* &c.,"—meaning thereby that between the words '*Ka*' & '*Kha*' there is a mutual relation of the qualification and the qualified. And it is this fact as pointed out by the Fires, that the Text makes clear for ourselves in the next sentence: "They

taught the student, Breath and *its A'kâsà*"—*i.e.*, the *A'kâsa* as the substratum of the Breath, namely, the *A'kása* in the heart; and they also taught the *A'kâsa* as qualified by Pleasure, and also the Breath, as located in that *A'kâsa*; the Fires taught both of these, as considered together, to be *Brahman*; inasmuch as both are connected with *Brahman*.

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Thus ends the Tenth *Khanda* of *Adhyâya* IV.

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ADHYA'YA IV.

—o—

KHANDA XI.

—o—

अथ हैनं गार्हपत्योऽनु शशास पृथिव्यग्निरन्नमादित्य इति य एष आदित्ये पुरुषो दृश्यते सोऽहमस्मि स एवाहमस्मीति ॥ १ ॥

Then the *Gârhapatya* Fire taught him 'The Earth, Fire, Food and the Sun. The person that is seen in the Sun, that I am,—that I am, indeed.' (1).

Com.—The Fires together instructed the student in the science of *Brahman*. "Then"—after the above conversation—each of the Fires began to explain to him his own particular philosophy; and first of all, the "*Gârhapatya*" Fire taught him. "The Earth, Fire, Food and the Sun"—these are my four bodies (forms). And

the person that is seen in the Sun,—that am I, the *Gârhapatya* Fire,—*i.e.*, it is the *Gârhapatya* Fire that is seen as the person in the Sun. The same fact is repeated over again : "that I am indeed." The relation of the *Gârhapatya* with the Sun is not one of being the object of enjoyment, which is the relation subsisting with the Earth and Food. Because the characters of *eating*, *cooking* and *illuminating* are ever unspecified. Consequently, these two—*Gârhapatya* and the Sun—are absolutely identical ; whereas the Earth and Food are related to these as objects enjoyed (eaten).

स य एतमेवं विद्वानुपास्तेऽपहते पापकृत्यां लोकी भवति सर्वमायुरेति ज्योग्जीवति नास्यावरपुरुषाः क्षियन्त उप वयं तं भुञ्जामोऽस्मिꣳश्च लोकेऽमुष्मिꣳश्च य एतमेवं विद्वानुपास्ते ॥ २ ॥

One who, knowing this, meditates upon it, destroys sin, obtains the world, reaches full life, and lives brightly. His line of descendants perishes not, and we protect him in this world, and also in the other,—whosoever knowing this meditates upon it. (2).

Com.—Whoever knowing *Gârhapatya* Fire as explained above and meditates upon it, as divided fourfold in the character of the Eater of food,—he destroys all sinful actions, obtains the world, lives to his full age ; and lives a bright—conspicuous—life, and

not as one neglected, and of such a knowing one, the line of descendants does not perish ; *i.e.*, it ever continues. And further, we protect him in this world, during life, and also in the other world, after death. Such are the results accruing to one who, knowing this, meditates upon the Fire as explained above.

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Thus ends the Eleventh *Khanda* of *Adhyáya* IV.

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ADHYA'YA IV.

—o—

KHANDA XII.

—o—

अथ हैनमन्वाहार्यपचनोऽनुशशासाऽऽपो दिशो नक्षत्राणि चन्द्रमा इति य एष चन्द्रमसि पुरुषो दृश्यते सोऽहमस्मि स एवाहमस्मीति ॥ १ ॥

Then the *Anváháryapachana* taught him : 'Water, the Quarters, the Stars, and the Moon. The person that is seen in the Moon, that I am,—I am that, indeed.' (1).

Com.—Then the "*Anvâhâryapachana*"—the Southern Fire—taught him : " Water, the Quarters, the Stars and the Moon',—these are my four forms ; that is to say, I—*Anvâhâryapachana* Fire—divide myself into these

four forms, and continue to exist as such. And the "person that is seen in the Moon, that am I,—I am that, indeed,"—as before. The identity of the *Anwâhâryapachana* Fire and the Moon, is based upon the fact of both being related to Food, and being illuminative, and also on the fact of both being related to the Southern quarter. The relation of water and the stars is, as before, based upon the fact of their being objects of food; as it is well-known that the stars are objects enjoyed by the Moon; and water, being the producer of food, is the food of the Southern Fire,—just as the Earth is of the *Gârhapatya* Fire. The rest as before.

स य एतमेवं विद्वानुपास्तेऽपहते पापकृत्यां लोकी भवति सर्वमायुरेति ज्योग्जीवति नास्यावरपुरुषाः क्षीयन्त उप वयं तं भुञ्जामोऽस्मिꣳश्च लोकेऽमुष्मिꣳश्च य एतमेवं विद्वानुपास्ते ॥ २ ॥

One, who knowing this, meditates upon it, destroys sin, obtains the world, reaches full age, lives brightly. His line of descendants perishes not, and we protect him in this world, and also in the other,—whosoever, knowing this meditates upon it. (2).

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Thus ends the Twelfth *Khanda* of *Adhyâya* IV.

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ADHYA'YA IV.

—o—

KHANDA XIII.

—o—

अथ हैनमाहवनीयोऽनुशशास प्राण आकाशो द्यौर्विद्युदिति य एष विद्युति पुरुषो दृश्यते सोऽहमस्मि स एवाहमस्मीति ॥ १ ॥

स य एतमेवं विद्वानुपास्तेऽपहते पापकृत्यां लोकी भवति सर्वमायुरेति ज्योग्जीवति नास्यावरपुरुषाः क्षीयन्त उप वयं तं भुञ्जामोऽस्मिꣳश्च लोकेऽमुष्मिꣳश्च य एतमेवं विद्वानुपास्ते ॥ २ ॥

Then the *A'havaniya* taught him: '*Breath*, *A'kâsa* the Heaven and Lightning. The person that is seen in the lightning, that I am,—I am that, indeed.' (1).

One, who knowing this meditates upon it, destroys sin, obtains the world, reaches full age, and lives brightly. His line of descendants perishes not, and we protect him in this world, as also in the other,—whosoever knowing this, meditates upon it. (2).

Com.—Then the *A'havaniya* taught him: '*Breath*, *A'kâsa*, the Heaven and Lightning'—these are my four forms. The person that is seen in the lightning, I am that, &c., &c.,—as before. The Heaven and

A'kâsa are the receptacles of lightning and the *A'havaníya*, and as such, are related to these, as objects of their enjoyment. The rest is similar to what has gone before.

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Thus ends the Thirteenth *Khanda* of *Adhyâya IV.*

—o—

ADHYA'YA IV.

—o—

KHANDA XIV.

—o—

ते होचुरुपकोसलैषा सोम्य तेऽस्मद्विद्याऽऽत्मविद्या चाऽऽचार्य-स्तु ते गतिं वक्तेत्याजगाम हास्याऽऽचार्यस्तमाचार्योऽभ्युवादोपकोस-ल ३ इति ॥ १ ॥

They said: '*Upakosala*, this friend is our science, and the science of the *Self*; the Teacher will declare to you, the way.' The Teacher came. The teacher said to him: '*Upakosala*!' (1).

Com.—The three Fires together said to him: '*Upakosala*, this, friend, is the science of the Fires and the science of the self,—explained to you; this science being that Breath is *Brahman*, *Ka* is *Brahman*, *Kha* is *Brahman*.' Your Teacher will declare to you, the way—to the attainment of the results accruing from such knowledge.' Having said this,

the Fires ceased. In time, the Teacher came, and said to his pupil: 'Well, Upakosala!'

भगव इति ह प्रतिशुश्राव ब्रह्मविद इव सोम्य ते मुखं भाति को नु त्वाऽनुशशासेति को नु माऽनुशिष्याद्भो इतीहापेव निह्नुत इमे नूनमीदृशा अन्यादृशा इतीहाग्नीनभ्यूदे किं नु सोम्य किल तेऽवोचन्निति ॥ २ ॥

इदमिति ह प्रतिजज्ञे लोकान्वाव किल सोम्य तेऽवोचन्नहं तु ते तद्वक्ष्यामि यथा पुष्करपलाश आपो न श्लिष्यन्त एवमेवंविदि पापं कर्म न श्लिष्यत इति ब्रवीतु मे भगवानिति तस्मै होवाच ॥ ३ ॥

He answered: 'Sir!'. 'My friend, thy face shines like that of one knowing *Brahman*; who has taught thee?'. 'Who should teach me sir?' He conceals the fact, as it were; and saying 'these, unlike those' he pointed to the fires. 'What my friend have these told thee?' (2).

He replied: 'This.' 'My friend, they have explained the worlds alone; while I will tell you something; and as water does not cling to the lotus leaf, so no evil clings to one who knows it'. He said. 'Tell it to me, sir.' He explained it to him. (3).

Com.—He replied: 'Yes, sir.' "Your face shines—appears pleasant—as that of one knowing *Brahman*;

who has taught thee?" Being thus asked he replied: "Who should teach me, sir, while you were away?" 'He conceals the fact as it were'—the "*iva*" (as it were) being taken after '*nihnuta*' (conceals). The meaning being that he does not actually conceal the fact, nor does he plainly give out what the fires had told him. "These Fires, being tended by me, explained it to me; and hence, on seeing you, these are quivering as it were, now, though they were quite unlike this, before"—with this in view, he pointed to the Fires, hinting, as it were, at what he meant. "What did these Fires tell thee, friend?." He replied "this, did the fires tell me"—giving out certain portions of what they had said, and not telling all that he had been told. Hence, the Teacher said: "My friend, they have only explained the worlds, earth &c, and not the *Brahman* in Its entirety. I will explain to thee that *Brahman* which thou wishest to hear of. And listen to the greatness of the knowledge of the *Brahman* that I am going to explain; just as water does not cling to the lotus leaf, so one who knows the *Brahman* as I am going to explain, is never affected by evil." The Teacher having said this, *Upakosala* said. "Tell it to me, sir." Then the Teacher explained It to him.

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Thus ends the Fourteenth *Khanda* of *Adhyáya* IV.

ADHYA'YA IV.

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KHANDA XV.

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य एषोऽक्षिणि पुरुषो दृश्यत एष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति तद्यद्यप्यस्मिन्सर्पिर्वोदकं वा सिञ्चति वर्त्मनी एव गच्छति ॥ १ ॥

'The person that is seen in the Eye, that is the Self. This is the Immortal, the Fearless,—this is *Brahman*. If one drops butter or water into this (Eye), it flows away by the sides.' (1).

Com.—"*The person that is seen in the Eye*" as the "seer of Sight" by those persons who have set aside their physical vision, are fully equipped with such means as celibacy and the rest, and are calm and discriminating. Says the *Sruti*—"the Eye of the Eye." *Objection:* "The assertion of the Fires becomes false; for, they said that the Teacher would 'explain the *way*' alone; and as such, it follows that the Fires did not know what was going to happen." This does not affect the case; inasmuch as the present passage is only an explanation of the seer—the self described by the Fires, the eye in

which the person is said to be seen being, that of the *A'kasa endowed with bliss* (which has been explained to be *Brahman*). "*That is the self*"—of living beings; he explained this self as just the same as that we had explained above. "*This is the immortal*"—undying, imperishable, and hence "*Fearless*"; it being only for whom there is a chance of death, that any fear is possible; and hence in the absence of such chance, it is *fearless*, and hence also "*Brahman*" the "Great," *i.e.*, the 'Endless.' And the greatness of this *Brahman*—the Ocular Person—is such that if in the place of this Person—*i.e.*, in the Eye—either butter or water be dropped, it flows away by the sides,—it falls along the lashes, and does not affect the Eye,—just as the lotus leaf is not affected by water. When such is the greatness of the residence, what would be the inexplicable untaintability of the Person residing therein!!

एतꣳ संयद्वाम इत्याचक्षत एतꣳ हि सर्वाणि वामान्यभिसंयन्ति सर्वाण्येनं वामान्यभिसंयन्ति य एवं वेद ॥ २ ॥

This they call '*Samyadvâma*,' because all blessings go to him. All blessings go to him, who knows this.(2)

Com.—This—the aforesaid Person—they call '*Samyadvâma*'; why? Because all *Vâmas* — desirable things, blessings—go over to him. So do all blessings go to one who knows this.

एष उ एव वामनीरेष हि सर्वाणि वामानि नयति सर्वाणि वामानि नयति य एवं वेद ॥ ३ ॥

He is also *Vâmanî*; because he carries all the blessings. One who knows this carries all blessings. (3).

Com.—"He is also *Vâmanî*;" because he carries—to the living beings—"the blessings", the results of good deeds; such carrying being done through his character of the *Self*. The result accruing to one who knows this is that he carries all blessings.

एष उ एव भामनीरेष हि सर्वेषु लोकेषु भाति सर्वेषु लोकेषु भाती य एवं वेद ॥ ४ ॥

He is also *Bhâmanî*; because he shines in all the worlds. One who knows this shines in all the worlds. (4).

Com.—He is also '*Bhâmanî*,' because, in all the worlds, he shines in the shape of the *Sun*, the Moon and Fire. And 'it is by his light that all else shines'—such is the *sruti*; and as such, *carrying the lights*, he is called *Bhâmanî*. One who knows this, he also shines in all the worlds.

अथ यदु चैवास्मिञ्छव्यं कुर्वन्ति यदि च नार्चिषमेवाभिसंभवन्त्यर्चिषोऽहरह्न आपूर्यमाणपक्षमापूर्यमाणपक्षाद्यान्षडुदङ्ङेति मासा ँ स्तान्मासेभ्यः संवत्सर ँ संवत्सरादादित्यमादित्याच्चन्द्रमसं

चन्द्रमसो विद्युतं तत्पुरुषोऽमानवः स एनान्ब्रह्म गमयत्येष देवपथो ब्रह्मपथ एतेन प्रतिपद्यमाना इमं मानवमावर्तं नाऽऽवर्तन्ते नाऽऽवर्तन्ते ॥ ५ ॥

Now, for such a one, whether they perform his obsequies or not, he goes to light, from light to day, from day to the bright half of the month, from the bright half of the month to the six months during which the Sun rises northward, from the months to the year, from the year to the Sun, from the Sun to the Moon, from the Moon to the lightning. There is a person, not human. He carries them to *Brahman.* This is the divine path, the path to *Brahman.* Those proceeding by this path do not return to the whirl of humanity,—*Yea, they do not return.* (5).

Com.—The way of one knowing *Brahman* is now explained : when one who knows this is dead, whether the priests properly perform his obsequies or not, in all cases, such a knower, is not precluded, by the unperformed rites. from reaching *Brahman* ; nor do the performed rites in any way help him to any higher regions. As declared elsewhere : "He does not rise by actions, nor does he become lower." This neglect of the obsequies is meant to praise up the Science ; and it is not meant that for one knowing this, no

obsequies are to be performed. Because, elsewhere it is proved that if the obsequies are not duly performed, there is a certain obstacle in the way of the fruition of his actions. The mention of the performance or non-performance of the obsequies here is simply meant to show that for such a knower, there are no obstacles in the way of his reaching his goal. Those who meditate upon the Blissful *A'kâsa* in the Eye, as '*Samyadvâma*,' '*Vâmanî*' *and* '*Bhâmanî*,' as also upon the science of the Fires, together with *Prâna*,—for such persons, there may or may not be other actions; in all cases, they reach the Light,—*i.e.*, the Divinity, presiding over Light. From the Light—Divinity, they go to Day; from day to the bright half of the month,—the Divinity presiding over the bright half; from the bright half of the month to the six months during which the sun rises northward,—*i.e.*, to the Divinity presiding over the northern declension; from these six months to the deity of the year; from the year to the Sun; from the Sun to the Moon; from the Moon to the Lightning. And when they have reached this, a certain Person, not human, comes from the *Brahmic* region, and carries them over to that *Brahman which resides in the regions of Satya*; (it is such limited *Brahman* that is referred to here) because of the mention of the goer, the comer, and that to be reached,—

specifications that are impossible with regard to the *Brahman of pure Being*. For, with regard to the reaching of such *Brahman* the only allowable mode of describing would be 'being *Brahman* one reaches *Brahman*; and it will also be explained, later on, that pure Being is reached only by the removal of all diversity. And no unseen road helps in going,—as says the *Sruti*: 'He not knowing it enjoys it not.' "This is the divine path"—the path presided over by the Deities of Light &c.—"the path to *Brahman*"—the path that leads to *Brahman*. "Those proceeding by this path do not return to the whirl of humanity"—*i.e.*, to that creation of *Manu*, where there is a continuous whirl of persons in the never-ending Cycle of birth and death, resembling a pulley. The repetition of "they do not return" is meant to point to the close of the treatment of the Science leading to a definite result.

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Thus ends the Fifteenth *Khanda* of *Adhyâya IV*.

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ADHYA'YA IV.

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KHANDA XVI.

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एष ह वै यज्ञो योऽयं पवत एष ह यन्निदᳪं सर्वं पुनाति यदेष यन्निदᳪं सर्वं पुनाति तस्मादेष एव यज्ञस्तस्य मनश्च वाक्च वर्तनी ॥ १ ॥

Verily that which blows is the sacrifice; for, he, moving along, purifies all things. And because moving along, he purifies all things, he is the Sacrifice. Thereof, Mind and Speech are the ways. (1).

Com.—The present section is begun, (1) on account of its being connected with the chapter of meditation; (2) on account of its falling within the same *A'ranyaka*, and (3) on account of the fact that when any discrepancy has occurred in a sacrifice, the *Vyâhritis* are to be used in expiation thereof and for the priest who knows this there is silence. "*Verily that &c.*," This—the *Air*—that blows is the sacrifice. "*Ha*," and "*Va*" are indeclinables indicating the well-known character of the truth. In the scriptures, the sacrifice is recognised to be presided over by Air: "*Svâhâ vâtedhâh*," "This

the sacrifice, that which blows," and various other *sruti*-texts. The Air alone, having the character of motion, is intimately related to actions—as says the *sruti*: "The Air is the originator of the sacrifice, the Air is its base." He, moving along, purifies all this world; as there is no purification for that which does not move. It is a fact commonly perceived that it is only of one that is moving along, and not of one remaining inert, that deficiencies are removed. And inasmuch as, moving alone, he purifies all this world, he is the sacrifice, that which purifies. And of this sacrifice, "Speech"—as engaged in the pronouncing of *mantras*—and "Mind"—as engaged in the right perception of objects—are the two "ways,"—*i.e.*, it is by means of these two that the sacrifice is duly performed; as says another text: 'At a sacrifice, the order precedence belongs to the Mind and to Speech, endowed with the motion of *Prâna* and *Apâna*." Hence, inasmuch as the sacrifice exists through Speech and Mind, these two are its ways. (1.)

तयोरन्यतरां मनसा सꣳस्करोति ब्रह्मा वाचा होताऽध्वर्युरुद्गाताऽन्यतराꣳ स यत्रोपाकृते प्रातरनुवाके पुरा परिधानीयाया ब्रह्मा व्यववदति ॥ २ ॥

अन्यतरामेव वर्तनीꣳ सꣳस्करोति हीयतेऽन्यतरा स यथै-

कपाद्व्रजन्रथो वैकेन चक्रेण वर्तमानो रिष्यत्येवमस्य यज्ञो रिष्यति यज्ञꣲ रिष्यन्तं यजमानोऽनुरिष्यति स इष्ट्वा पापीयान्भवति ॥ ३ ॥

One of these the *Brahmâ* purfies by the Mind; by Speech, the *Hotâ*, the *Adhvaryu* and the *Udgatâ* (purify) the other. The *Prâtaranuvâka* having begun, and before the *Paridhânîya* recitation, the *Brahmâ* speaks out. (2).

He purifies only one of the two ways; the other is injured. Just as the one-footed man walking, and the one-wheeled cart moving, is injured, so is injured his sacrifice. The sacrifice having fallen off, the sacrificer falls; and having sacrificed, he becomes the worst of sinners. (3).

Com.—One of these two ways, the *Brahmâ* purifies by the Mind as endowed with discriminative wisdom; and by the way of Speech do the three other priests—the *Hotâ* &c—purify the other way of Speech. Thus then these two ways of Speech and Mind are to be purified in the sacrifice. Now, when the *Prâtaranuvâka* hymn has commenced, and before the recitation of the *Paridhânîya* verse,—in the intervening time—the *Brahmâ* speaks out, renounces the imposed silence, whereby he purifies the way of Speech only; without

being purified by *Brahmâ* the way of Mind is injured, there being many holes in it; and the sacrifice, having only one way of speech, falls off. In what way? Just as a man with one foot walking along, falls down on the road; or just as a cart, moving on one wheel, tumbles down;—so does the sacrifice of the sacrificer fall off, when performed by a bad *Brahmâ* priest; and the sacrifice having fallen, the sacrificer falls; since the sacrificer has his life in the sacrifice, therefore it is only proper that the destruction of the sacrifice should bring about his destruction. And having performed such a sacrifice, one becomes the worst of sinners.

अथ यत्रोपाकृते प्रातरनुवाके न पुरा परिधानीयाया ब्रह्मा व्यव-वदत्युभे एव वर्तनी स ँ स्कुर्वन्ति न हीयतेऽन्यतरा ॥ ४ ॥

स यथोभयपाद्व्रजन्रथो वोभाभ्यां चक्राभ्यां वर्तमानः प्रतितिष्ठ-त्येवमस्य यज्ञः प्रतितिष्ठति यज्ञं प्रतितिष्ठन्तं यजमानोऽनुप्रतितिष्ठति स इष्ट्वा श्रेयान्भवति ॥ ५ ॥

But when the *Prâtaranuvâka* has begun, and not before the *Paridhânîya* recitation, if the *Brahmâ* speaks out, they purify both the ways; and none is injured. (4).

And just as a two-footed man walking, or a two-wheeled cart moving, gets on, so does the sacrifice get on; and the sacrificing getting on, the sacrificer gets on; and having sacrificed he becomes better. (5).

Com.—On the other hand, when the wise *Brahmâ* keeps on his silence, and does not speak out, until the *Paridhânîya* recitation is over, then the other priests purify both the ways; and none of the two is injured. The instances cited are the reverse of those cited before. So does the sacrifice, continuing on its two ways, "gets on"—*i.e.*, continues to exist without any injury to itself. And the sacrifice getting on, the sacrificer gets on. And having performed the sacrifice with a *Brahmâ* knowing the mysteries of silence the sacrificer becomes better, great.

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Thus ends the Sixteenth *Khanda* of *Adhyâya* IV.

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ADHYA'YA IV.

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KHANDA XVII.

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प्रजापतिर्लोकानभ्यतपत्तेषां तप्यमानाना॰ रसान्प्रावृहदग्निं पृथिव्या वायुमन्तरिक्षादादित्यं दिवः ॥ १ ॥

Prajâpati performed a penance (of brooding) over the worlds; and from them, thus brooded over, he squeezed out their essences: Fire from the Earth, Air from the Sky, and Sun from the Heaven. (1).

Com.—In the preceding section what is laid down is the silence of the *Brahmâ*, during the performance of his priestly functions. And in case of the injury to the functions of the other priests, the *Vyâhritis* are to be used. With this view the *Vyâhritis* are laid down in the present section. With a view to taking out the essence, of the worlds, *Prajâpati* performed the penance of brooding over the worlds. From the worlds thus brooded over he squeezed out their essences, these essences being Fire of the Earth, Air of the Sky and the Sun of Heaven.

स एतास्तिस्रो देवता अभ्यतपत्तासां तप्यमानाना ॅ रसा-न्प्रावृहदग्नेर्ऋचो वायोर्यजू ॅषि सामान्यादित्यात् ॥ २ ॥

He brooded over these three Deities; and from these Deities thus brooded over, he squeezed out their essences: the Riks from Fire, the *Yajus* from Air, and the *Sâmas* from the Sun. (2).

Com.—Then again, he brooded over the three deities Fire and the rest; and as the essence of these, he got the three Vedas.

स एतां त्रयीं विद्यामभ्यतपत्तस्यास्तप्यमानाया रसान्प्रावृहद्भू-रित्यृग्भ्यो भूवरिति यजुर्भ्यः स्वरिति सामभ्यः ॥३ ॥

तद्यदृक्तो रिष्येद्भूः स्वाहेति गार्हपत्ये जुहुयादृचामेव तद्रसेनर्चां

वीर्येणर्चां यज्ञस्य विरिष्टꣳ संदधाति ॥ ४ ॥

He brooded over the three Vedas; and from these, thus brooded over, he squeezed out their essences. Bhûh from the *Riks*, *Bhuvah* from the *Yajus* and *Svah* from the *Sâmas*. (3).

If the sacrifice be injured with regard to *Rik*, one ought to pour a libation into the *Gârhapatya* Fire, saying '*Bhûh Svâhâ*. By the essence of the Riks, and by the power of the *Riks*, he makes up the injury to the sacrifice with regard to the *Riks*. (4).

Com.—Then he brooded over the three Vedas; and from these thus brooded over, he got '*Bhûh*' as the essence of the *Riks*, the second *Vyâhriti* '*Bhuvah*' of the *Yajus*; and the third *Vyâhriti* '*Svah*' of the *Sâmas*. Thus are the great *Vyâhritis* the essence of the worlds, of the gods, and of the Vedas. Hence if there be some injury to the sacrifice, with regard to the *Rik*, then he should pour a libation into the *Gârhapatya* Fire, saying "*Bhûh Svâhâ.*" And this would be the proper expiation. How? 'Tad' is an Adverb. By the essence of the *Riks*, and by the power of the *Riks*, he heals the injury to the sacrifice, with regard to the *Rik*.

अथ यदि यजुष्टो रिष्येद्भुवः स्वाहेति दक्षिणाग्नौ जुहुयाद्यजुषामेव तद्रसेन यजुषां वीर्येण यजुषां यज्ञस्य विरिष्टꣳ संदधाति ॥५॥

अथ यदि सामतो रिष्येत्स्वः स्वाहेत्याहवनीये जुहुयात्साम्नामेव तद्रसेन साम्नां वीर्येण साम्नां यज्ञस्य विरिष्टꣳ संदधाति ॥ ६ ॥

If there be an injury with regard to the *Yajus* he should pour an oblation into the *Dakshina* Fire, saying '*Bhuvah Svâhâ.*' By the essence of the *Yajus* and by the power of the *Yajus*, he makes up the injury to the sacrifice with regard to the *Yajus*. (5).

If there be an injury with regard to the *Sâmas*, one should pour a libation into the *A'havanîya* Fire, saying '*Svah Svâha*'. By the essence of the *Sâmas*, and by the power of the *Sâmas*, he makes up the injury to the sacrifice with regard to the *Sâmas*. (6).

Com.—If there be an injury with regard to the *Yajus*, then he should pour a libation into the *Dakshina* Fire, saying "*Bhuvah Svâhâ*"; and if the injury be with regard to *Sâma*, he should pour the libation into the *A'havanîya* Fire, saying "*Svah Svâhâ.*" And thereby he heals up the sacrifice, as before. If the injury be with regard to *Brahmâ*, then one should pour libation into all the three Fires, pronouncing all the three *Vyâhritis*. Because this injury is the injury of the three Vedas. If it be asked whence the character of *Brahmâ* proceeds,—the reply is that 'it is brought about by the three Vedas,' as declared in the *Sruti*. Or some other rule must be sought after, in order to mend the

injury with regard to the *Brahmâ.*

तद्यथा लवणेन सुवर्णꣳ संदध्यात्सुवर्णेन रजतꣳ रजतेन त्रपु त्रपुणा सीसꣳ सीसेन लोहं लोहेन दारु दारु चर्मणा॥ ७ ॥

Just as one would join together gold by borax, by gold silver, by silver tin, by tin lead, by lead iron, by iron wood, or by leather. (7).

Com.—And just as by means of borax one would soften a hard piece of gold and then join two pieces; and would soften the extremely unchangeable silver. by silver tin, by tin lead, by lead iron, by iron wood, and wood also by means of leather—bandage.

एवमेषां लोकानामासां देवतानामस्यास्त्रय्या विद्याया वीर्येण यज्ञस्य विरिष्टꣳ संदधाति भेषजकृतो ह वा एष यज्ञो यत्रैवंविद्ब्रह्मा भवति ॥ ८ ॥

So does one make up any injury to the sacrifice, by means of the power of these worlds, of these gods, and of the three Vedas. That sacrifice is well healed, where there is a *Brahmâ* knowing this. (8).

Com.—So, by the power of these worlds, of these Deities, and of the three Vedas, one makes up any injuries to the sacrifice. "That sacrifice is well healed,"—like a diseased person cured by a properly qualified doctor—in which there is a *Brahmâ*, knowing

the expiations, in the shape of the *Vyâhriti*-libations, as explained above.

एष ह वा उदक्प्रवणो यज्ञो यत्रैवंविद्ब्रह्मा भवत्येवंविद॑ ह वा एषा ब्रह्माणमनुगाथा यतो यत आवर्तते तत्तद्गच्छति ॥ ९ ॥

मानवो ब्रह्मैवैक ऋत्विक्कुरून्‌श्वाऽभिरक्षत्येवंविद्ध वै ब्रह्मा यज्ञं यजमान॑ सर्वा॑श्चर्त्विजोऽभिरक्षति तस्मादेवंविदमेव ब्रह्माणं कुर्वीत नानेवंविदं नानेवंविदम् ॥ १० ॥

That sacrifice is sloping to the North, in which there is a *Brahmâ* knowing this. And with regard to such a knowing *Brahmâ*, there is this *Gâthâ*: 'wherever it falls, thither the man goes.' (9).

'The silent *Brahmâ*, as a Ritvik priest, like a mare, protects the sacrificers',—*i.e.*, the *Brahmâ* knowing this protects the sacrifice, the sacrificer, and all the other Ritvik priests. Therefore one should make such a man *Brahmâ* as knows this, and not one who knows it not,—*yea not one who does not know it.* (10).

Com.—And further "that sacrifice is sloping towards the North"—rising towards the South or Right; *i.e.*, leading towards the Northern Path—in which there is a *Brahmâ* knowing this. And with reference to such a *Brahmâ* priest, there is this verse, praising the *Brahmâ*: "Wherever it falls"—in whichsoever place

the sacrificer becomes deficient,—"thither the man goes"—rightly mending the deficiency. This is the *Brahmâ*– called "*Mânava.*" Either because he is *silent* or because he is *thoughtful.* And on account of his knowledge it is the *Brahmâ* alone that protects the sacrificers just as the mare protects its riders in battle, so does the *Brahmâ* knowing this protect the sacrifice, the sacrificer, and all the other priests,—removing, as he does, all the deficiencies due to these latter. And since such is the case, one ought to employ as *Brahmâ* only a person who knows this, and never a person who does not know it. The repetition is meant to denote the close of the *Adhyâya.*

——o——

Thus ends the Seventeenth *Khanda* of *Adyâya* IV.

——o——

Thus ends the Fourth *Adhyâya.*

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